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THE
MISSIONARY HERALD.

VOL. LXVII.—NOVEMBER, 1871.—No. XI.



ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixty-second Annual Meeting at Salem, Massachusetts, in Mechanics Hall, commencing on Tuesday, October 3d, at 3 o'clock, P. M., and closing on Friday, October 6th, at 11 o'clock, A. M.

CORPORATE MEMBERS PRESENT.

Maine.

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Charles F. Thompson, Esq., Brattleboro.

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Charles Stoddard, Esq., Boston.
Nehemiah Adams, D. D., Boston.
Mark Hopkins, D. D., LL. D., Williams-
town.
Ebenezer Alden, M. D., Randolph.

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Benjamin Labaree, D. D., West Roxbury.
Rev. Selah B. Treat, Boston.
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Abner Kingman, Esq., Boston.
Hon. William Hyde, Ware.
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Gordon Hall, D. D., Northampton.
Joseph S. Ropes, Esq., Boston.
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Eleazer Porter, Esq., Hadley.
Rev. Isaac R. Worcester, Auburndale.

Rhode Island.

Thomas Shepard, D. D., Bristol.
 John Kingsbury, LL. D., Providence.
 Hon. Amos C. Barstow, Providence.
 Constantine Blodgett, D. D., Pawtucket.
 Thatcher Thayer, D. D., Newport.

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 Norwich.
 Lucius Barbour, Esq., Hartford.
 Calvin Day, Esq., Hartford.
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 Henry P. Haven, Esq., New London.
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 Ray Palmer, D. D., New York City.
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 City.
 Louis Chapin, Esq., Rochester.
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Samuel Holmes, Esq., Montclair.

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Missouri.

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 Rev. S. P. Fay, "
 L. M. Fay, "
 Samuel P. Benson, Brunswick.
 Rev. E. H. Byington, "
 " Joseph Smith, Buxton.
 " C. H. Gates, "
 " William Carruthers, Calais.
 " G. B. Richardson, Cumberland.
 " S. Tenny, Ellsworth.
 " David B. Sewall, Fryeburg.
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 William Warren, D. D., Gorham.
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 " J. W. Savage, Kennebunkport.
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 Rev. Horace Toothaker, New Sharon.
 " L. E. Brastow, Orland.
 Oliver B. Dorrance, Portland.
 Rev. A. H. Wright, "
 Charles A. Lord, "
 Edward Gould, "

¹ In regard to this list of names it should perhaps be stated, that as cards were circulated in the meeting for the names of *all* the persons present from abroad, and not for those of Honorary Members merely, it was impossible for the Assistant Recording Secretary to decide who were members except as they so designated themselves on the cards. If names are omitted here which were sent in, it will probably be because the writers omitted to indicate the fact of their membership, a fact which the Secretary could not know.

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 " W. Woodbury, Skowhegan.
 " Silvanus Hayward, South Berwick.
 " E. S. Beard, Warren.
 " Lewis Goodrich, Wells.
 " George S. Kemp, West Newfield.
 Isaiah Dole, "
 Rev. Edward P. Baker, Winthrop.
 " John Dinsmore, Winslow.
 " H. O. Thayer, Woolwich.
 " Leavitt Bartlett, Yarmouth.
 " J. J. Abbott, "
 " B. W. Pond, York.
 " J. Freeman, "

New Hampshire.

Rev. William Clark, Amherst.
 B. B. David, "
 Rev. W. O. Carr, Barnstead.
 " Silas Ketchum, Bristol.
 " T. B. Hadley, Campton.
 Dea. William Tenney, Chester.
 Rev. C. Tenney, "
 " F. D. Ayer, Concord.
 J. T. Sleeper, "
 Allen Folger, "
 J. Hamilton, "
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 " B. F. Parsons, "
 " G. I. Bard, Dumbarton.
 " J. H. Stearns, Epping.
 " Charles Peabody, Epsom.
 " C. P. Osborne, Exeter.
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 " George E. Street, "
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 " Charles Secombe, Franctown.
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 " David Perry, Hollis.
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 " John Le Bosquet, Lempster.
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 Rev. A. B. Peabody, "
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 " Sidney Crawford, Fair Haven.

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 " O. Myrick, Middletown.
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 " Amos Foster, Putney.
 " George H. White, Sharon.
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 " Henry Fairbanks, St. Johnsbury.
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 " L. O. Brastow, "
 " R. T. Searle, Thetford.
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 " J. H. Babbitt, Waitsfield.
 " Bezaleel Smith, West Hartford.
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 " J. H. Bliss, South Hadley.
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 A. M. S. Richardson, "
 Rev. M. Richardson, "
 " G. B. Richardson, "
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 " Henry T. Cheever, Worcester.
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 " John W. Dodge, Yarmouth.

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 " Charles Scott, Chepachet.
 " John H. Mellish, North Scituate.
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 Rev. C. R. Fitts, Slatersville.
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 Ansel Holman, "
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 Olcott Allen, "
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 R. P. Cowles, " "
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 Henry Ives, New Milford.
 Rev. Henry Upson, New Preston.
 " W. J. Jennings, North Coventry.
 Rev. William T. Reynolds, North Haven.
 Edward B. Huntington, Norwich.
 Lewis A. Hyde, "
 Rev. F. B. Perkins, "
 " George J. Tillotson, Plainfield.
 " Thomas M. Boss, Putnam.
 " P. S. Boyd, Ridgefield.
 E. B. Dillingham, Rockville.
 Rev. A. S. Fiske, "
 A. D. North, Saxonville.
 Rev. George E. Hill, Southport.
 " W. S. Hawkes, Stafford Springs.
 J. T. Williams, Stonington.
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 " William E. Bassett, Warren.
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 " M. N. Morris, West Hartford.
 Jeremiah Taylor, D. D., West Killingly.
 John Waldo, " "

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 " Z. B. Burr, Weston.
 " A. C. Adams, Wethersfield.
 " H. Winslow, Willimantic.
 " J. Wickliffe Beach, Windsor Locks.
 " H. Herrick, North Woodstock.
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 A. Huntington Clapp, D. D., New York
 City.
 H. B. Peet, LL. D., New York City.
 Rev. Horace James, " " "
 S. W. Bailey, " " "
 Rev. O. H. Bidwell, " " "
 C. P. Bush, D. D., " " "
 John Henry Wright, Poughkeepsie.
 Rev. L. S. Rowland, Saratoga Springs.
 A. Bordman Lambert, D. D., South Hart-
 ford.
- New Jersey.*
 Rev. John Ward, Bloomfield.
 " O. H. P. Deyo, Rockaway.
- Pennsylvania.*
 T. Bradford Dwight, Philadelphia.
 Rev. James W. Raynor, Pleasant Mount.
- District of Columbia.*
 Hon. Peter Parker, Washington.
- Ohio.*
 L. F. Mellen, Cleveland.
 F. D. Kelsey, Columbus.
 Rev. William Wakefield, Harmar.
 Rev. C. M. Bond, Oberlin.
- Indiana.*
 Rev. I. I. St. John, Salem.
- Illinois.*
 Eliphalet W. Blatchford, Chicago.
 Rev. S. S. Smith, "
 " S. J. Humphrey, "
 Francis Bradley, Evanston.
 Edward Beecher, D. D., Galesburg.
- Michigan.*
 Amasa Carroll, Genesee County.
- Wisconsin.*
 J. P. Merrill, Beloit.
 A. E. Tracy, Bloomington.
- Iowa.*
 Rev. A. H. Post, Boonsboro.
 " T. O. Douglas, Osage.
- Kentucky.*
 W. H. Hubbard, Louisville.
- South Carolina.*
 Rev. James T. Ford, Charleston.
- Missouri.*
 Rev. L. M. Pierce, Glenwood.
 " Carlos Martyn, St. Louis.
- Colorado Territory.*
 Rev. N. Thompson, Boulder.
- Oregon.*
 Rev. Elkanah Walker.
- Foreign Lands.¹*
 Rev. George H. Wells, Montreal, Canada.
 C. H. Brooks, Lennoxville, "
 Rev. E. L. Foster, St. Stephen, New
 Brunswick.
 James R. Campbell, D. D., Bradford, Eng-
 land.
 Rev. A. R. Van Nest, Florence, Italy.
 Prof. E. A. Grosvenor, Constantinople,
 Turkey.
 Rev. Thomas L. Gulick, Sandwich Islands.
 C. H. Wetmore, M. D., " "
 Rev. E. W. Clark, " "
 " Daniel Dole, " "
- Missionaries of the Board.*
 Rev. W. Walker, Gaboon.
 " Josiah Tyler, Zulus.
 " S. B. Stone, "
 " H. A. Schaufler, European Turkey.
 " W. W. Livingstone, Western Tur-
 key.
 " H. N. Barnum, Eastern Turkey.
 " Joseph T. Noyes, Madura Mission.
 " L. B. Peet, Foochow.
 " S. F. Woodin, "
 " Chauncey Goodrich, North China.
 " John T. Gulick, " "
 " Luther H. Gulick, M. D., Japan.

¹ Not all of these visitors are honorary members.

ORGANIZATION.

Dr. Mark Hopkins, President of the Board, called the meeting to order at the designated time, Dr. Willard Child led the assembly in prayer, and Rev. Lewis Francis, of Castleton, Vt., was chosen Assistant Recording Secretary.

The following committees were appointed by the President:—

Committee of Arrangements. Rev. Charles Ray Palmer, Rev. E. S. Atwood, Rev. I. R. Worcester, Dr. William Warren, and Rev. George N. Anthony.

Business Committee. Dr. A. L. Chapin, Dr. A. E. P. Perkins, Dr. Alvan Tobey, Hon. S. Miller, and Samuel M. Lane, Esq.

Committee of Nomination. Dr. Samuel Wolcott, Dr. C. P. Bush, and Hon. Henry P. Haven.

Secretary Treat read the Report on the Home Department, and made gratifying statements as to the condition of the Treasury, when the Board united in singing,—“Kingdoms and thrones to God belong,” and in prayer, led by Dr. Blodgett. A general survey of the missions was then read by Dr. Clark, the Foreign Secretary, assisted by Rev. I. R. Worcester.

The Treasurer presented his report, duly audited.

On Wednesday forenoon the Committee of Nominations recommended the appointment of the following committees, and they were appointed:—

On the Home Department. Dr. O. E. Daggett, Z. S. Ely, Esq., Dr. S. T. Seelye, Dr. John Pike, Morton Eddy, Esq., T. W. Carter, Esq., Rev. J. P. Skeele, and Rev. D. T. Packard.

On the Treasurer's Report. O. E. Wood, Esq., R. P. Pack, Esq., Louis Chapin, Esq., E. F. Duren, Esq., Nathan Carruth, Esq., J. N. Stickney, Esq., Hon. L. B. Smith, and E. N. Gilbert, Esq.

On the Zulu Mission. Dr. E. C. Smyth, Rev. Langworthy, Thaddeus Fairbanks, Esq., Rev. M. N. Morris, Dr. O. T. Lanphear, Rev. C. N. Bond, Rev. A. H. Currier, and J. H. Wright, Esq.

On the European Turkey Mission. Dr. Edward Strong, Calvin Day, Esq., Dr. Christopher Cushing, Rev. David Peck, Rev. S. R. Dennen, Rev. E. H. Byington, Rev. John Willard, and Dr. C. Durfee.

On the Western Turkey Mission. Dr. I. W. Andrews, Dr. T. P. Field, Rev. E. G. Parsons, Prof. E. A. Grosvenor, Rev. Kinsley Twining, Rev. D. B. Sewall, E. B. Huntington, Esq., and Rev. E. S. Williams.

On the Central Turkey Mission. Dr. Joseph Eldridge, Dr. Nathaniel Bouton, Rev. A. J. Sessions, Dr. B. R. Allen, Rev. Leander Thompson, Rev. J. A. Gallup, W. L. Bemis, Esq., and L. F. Mellen, Esq.

On the Eastern Turkey Mission. Dr. J. B. Shaw, Dr. Ezekiel Russell, Lucius Barbour, Esq., Rev. H. J. Patrick, J. M. Chapin, Esq., Rev. W. Carruthers, Rev. Horace Winslow, and Rev. Henry Fairbanks.

On the Malvratta Mission. Rev. G. B. Willcox, Dr. S. J. Spaulding, J. M. Schermerhorn, Esq., Rev. W. L. Gaylord, Rev. S. P. Fay, Rev. J. W. Hubbell, Rev. J. Freeman, and Rev. Joseph Emerson.

On the Madura Mission. Dr. C. W. Wallace, Dr. Thomas Laurie, Dr. Jeremiah Taylor, Rev. G. H. Wells, Rev. E. P. Blodgett, Rev. W. S. Hawkes, Rev. J. J. Abbott, and L. A. Hyde, Esq.

On the Ceylon Mission. Hon. J. B. Page, Dr. Azariah Eldridge, Dr. W. P. Paine, Rev. J. H. Means, Rev. A. S. Fiske, Rev. E. W. Noble, and Rev. Charles Packard.

On the Missions in China. Hon. William Haile, Dr. J. W. Chickering, A. D. Lockwood, Esq., Rev. Erastus Maltby, Rev. J. Ward, Rev. William Wakefield, Rev. W. H. Beaman, and Rev. W. A. Merrill.

On the Japan Mission. Dr. A. H. Clapp, Hon. Peter Parker, Dr. Constantine Blodgett, Dr. J. K. Young, Rev. J. T. McCollom, J. N. Haven, Esq., Rev. George Lyman, and Rev. G. E. Hill.

On the Micronesia Mission. Hon. A. C. Barstow, A. B. Ely, Esq., Dr. E. A. Lawrence, Rev. E. B. Clark, Rev. Calvin Cutler, Rev. T. M. Ross, W. J. Currier, Esq., and Rev. G. H. White.

On the Dakota Mission. Hon. C. G. Hammond, Hon. W. A. Buckingham, Dr. Thacher Thayer, Hon. Henry White, Hon. Henry W. Taylor, Rev. Daniel Butler, Rev. B. F. Hamilton, Rev. J. H. Windsor.

On Officers of the Board. Hon. Henry P. Haven, Dr. Thomas Shepard, Dr. Lewis Sabin, Richard Borden, Esq., Hon. J. W. Noyes, and C. F. Thompson, Esq.

On Place and Preacher. Dr. Ray Palmer, Dr. A. B. Robbins, Hon. William Hyde, Dr. Edward Beecher, Francis Bradley, Esq., J. Russell Bradford, Esq., Rev. S. J. Humphrey, and Rev. E. G. Porter.

These committees made reports at different times during the progress of the meeting; those to whom portions of the Annual Report were referred, severally recommending that the portions referred to them be accepted and published, as usual. From most of these reports, extracts only need be given here.

TREASURER'S ACCOUNTS.

The Committee on the Treasurer's report state:—

They have examined with care the various accounts and papers presented with the Treasurer's report, together with the books in which are kept the list of the several securities of the permanent and special funds, and are gratified with the clear and comprehensive manner in which the general and special accounts are stated.

They find that the same have been duly audited each month, by a special committee of the Prudential Committee, and also certified as correct, by an auditing committee appointed by the Board at its last meeting.

Your Committee have also examined a list of the securities of the permanent and special funds, as audited by the Board's committee, and in their judgment they are safely invested, and are in value much greater than their original cost.

HOME DEPARTMENT.

The Committee on the Home Department say:—

We mark the solemnity of the Divine Providence in the unusual number of deaths among the Corporate Members of the Board. Twelve ministers and three laymen have been thus removed from our earthly fellowship. One of them, the revered John Tappan, was for thirty years a member of the Prudential Committee. Their names are among the most familiar and honored in our annals, and their praise "is in all the churches." In honor of this Board, and of their memory also, we fitly recall them at this anniversary, as among its zealous and steadfast friends. Shall not their vacant places on our roll, make us who survive them more earnest in the work that remains for us to do, and more thoughtful of the end?

That the income, from all sources, has not only met the current expenditures, but nearly extinguished the debt with which the year began, furnishes occasion for renewed thankfulness to God. We are impressed with the care taken by the Committee in framing the estimates beforehand, and with the readiness of the churches to respond to their calls. The emergency arising from the withdrawal of a large part of our constituency has been already met by our present supporters, in such a manner as to show that they can be trusted for the future.

Let it be considered, however, that the income for the past year has proved sufficient only because the reinforcements asked for, and urgently needed, have not been offered. Twenty new laborers have been sent forth, but of these only four are men. The appeals made to candidates for the ministry have not yet procured as many as are now wanted to aid the toilers already in the field. We commend these appeals to the attention of Christian young men in our seminaries and colleges. We suggest, also, to the churches at home, that they should so far deny themselves as not to appropriate for the supply of their own wants the men who have looked forward to a missionary life.

We note with satisfaction that Dr. Wood lately one of our honored Secretaries, on retiring from that post, has resumed the work which he before so successfully prosecuted abroad. Let it be understood that the present pressing need is of consecrated hands and hearts, for the work that now,

more than ever before, in all parts of the world, may be said to offer itself, rather than to be offered, to all who would spread the gospel of Christ.

It should be noticed, that in the readjustment of the domestic agencies of the Board, the district comprising Massachusetts, Rhode Island, and Connecticut, is for the present left vacant. It occurs to your Committee that here is an opportunity for ascertaining whether, in any district, these agencies may be dispensed with, as some have supposed. Will the pastors and churches in these States supply the present want?

The results of the Woman's Boards of Missions, inaugurated within a few years, are thus far shown to be most encouraging. The contributions to the treasury of our Board from these sources, since the 1st of January last, exceed those in the same months of the preceding year "some fifty per cent.," and this, notwithstanding the withdrawal of most of the Presbyterian element in these organizations. The movement contemplates, especially, work for women in heathen lands, by their own sex in this Christian land. As thus organized for such a purpose, it is believed the sisters in our churches will enter the more fully into the spirit of missions, and act the more efficiently through every appropriate method. Among them have been ever found, both at home and abroad, the most frequent examples of Christian self-sacrifice and heroism. We welcome their coöperation in this recent form, and we recommend the following resolution:—

Resolved. That this Board acknowledges with great satisfaction the liberal contributions received the past year from the Woman's Boards of Missions; that we welcome the coöperation of Christian women, as in all good works, so especially in the dissemination of the gospel among the women in heathen lands; and that in view of the zeal and success already shown in the operations of their Boards of Missions, we invite the formation of auxiliaries in all the churches that we represent, invoking the fullness of the blessing of the gospel of Christ on them and on the objects of their benefactions.

The resolution was adopted by the Board.

THE MISSIONS.

The Committee on the Zulu mission note, with satisfaction, the ordination of another native pastor, and the increased number of native preachers, and then say:—

The statements of our brethren respecting the increased desire for education, the continued efficiency of the seminary at Amanzimtote and the training-school at Inanda, and of the immediate wants of the former, are specially commended to attention. One new man should at once be preparing to give instruction in the seminary established to educate native pastors.

Your committee have also noticed with interest, the impression which the general letter of the mission states has been made by the Christian devotion of the ladies who have recently been added to the mission. "Said a Christian Zulu, 'I can understand how a missionary and his wife can leave friends and native land for a foreign field; but I wonder when I see young unmarried ladies leaving parents and friends, and coming among strangers to live and labor. Only the love of Christ could induce them to do this.'"

The Committee on the European Turkey mission state:—

The committee have read, with deep interest, the account of the region which this new mission is to occupy. They rejoice that the standard of Christ has been planted in a field so inviting. They rejoice to recognize the clear indications of Providence, and the loud cry of thoughtful patriots there, though comparatively ignorant, as yet, of what Protestant Christianity is, for its earnest appliances to educate and elevate their people.

The exploration of the field of the new mission has developed a condition of things that constitutes a call, as from heaven, to go in and possess the land, conquering it with the weapons of truth and the doctrine of the cross, carrying and holding it for Christ. A field embracing a population one third that of the whole of the United States; socially, intellectually, and religiously, not to say politically also, in a transition state: thoroughly awake, or at least *waking*, to the exceeding value, to themselves and their families, of education; not yet, indeed, otherwise than hostile, for the most part, to spiritual Christianity, because not understanding it, or associating it with oppression: nay, even ready sometimes to persecute our missionaries and native helpers, while at the same time their superstitious and ignorant bigotry are already melting away and giving place to a spirit of hopeful inquiry; a field whose people have their faces and hearts thus set toward social and intellectual elevation, *progressive*, if not *Protestant*.

Your committee notice the suggestive fact, that of the ten and a half millions of pages printed for the Turkey missions, more than five millions of pages are in the Bulgarian language, most of it portions of the Scriptures; and that not only is there a great desire among that people, in many places, for education, but for education in a knowledge of scriptural truth. Deploring the loss of a noble teacher in the death of Miss Norcross, they are thoroughly convinced that the new mission

in European Turkey should be prosecuted with a sufficient working force, certainly with not less than the six new men asked for in the Report. We heartily approve, therefore, the purpose to start it on the full scale of four stations and twelve missionaries.

Respecting the Western Turkey mission it was reported : —

The committee are gratified to learn of the general prosperity of this important part of our missionary field. The mission is highly favored in having, among those who have devoted themselves to the Master's work in this field, some veteran missionaries, distinguished alike for their high Christian character and their eminent literary attainments. To this field, within the last year, has returned Rev. Dr. Wood, so long the Secretary of the Board at New York.

Your committee are gratified to learn, that some obstacles which have hitherto stood in the way of the best success of our work at Constantinople have now been removed, and that the missionaries in charge there feel confident that a radical change has been effected in the relations existing between themselves and the churches. This good result has been largely aided by the judicious efforts of a native pastor from Harpoot, who went to Constantinople in October last.

The success of the theological seminary at Marsovan is remarkable. For an institution of this character to send forth thirteen graduates in its second class, would be worthy of notice in our own country.

Although Robert College is not under the control of the Board, we rejoice to consider it as a most important auxiliary for the regeneration of the Turkish Empire; and we are glad to know of its continued and increasing prosperity.

Your committee would call attention to the fact, that at the recent annual meeting of the missionaries of this field, there were present seven children of missionaries, now engaged in the same work with their parents. As in our own country more ministers come from ministers' families, in proportion to their numbers, than from any others, so we may expect it will be with missionaries. Their children must possess peculiar qualifications for the prosecution of missionary work, and we rejoice to see these indications of their readiness to walk in the footsteps of their parents.

It gives us great satisfaction to see the prominence given in this mission to the work for woman, and to know that no department of labor offers greater encouragement than this. Your committee cannot forbear to say, that one of the cheering results of these special efforts for the elevation of woman is in the increased interest in the missionary work manifested by the Christian women of our own country. As these self-denying women give themselves to their work abroad, Christian mothers at home will think more of the degraded of their sex in foreign lands, and thus, through their influence, which must always be omnipotent in its own sphere, not only will contributions be increased, but sons and daughters will in larger numbers be trained up for the divine work of ministering to those for whom Christ died.

The Committee on the Central Turkey mission state : —

The proposed reduction of the number of stations of this mission from five to two, — in prospect of the probable transfer, ere long, of the field to native Christians, — appears to be judicious. Looking to the same result, the vigorous maintenance of the theological seminary at Marash is deemed of great importance; and the committee welcome with much satisfaction the suggestion of the founding of a college; especially as it came from the native pastors and leading members of the churches; and was enforced by the pledge of over eight thousand dollars to be raised on the ground.

The committee are delighted with the abundant evidence that woman's work has proved, in this field, an eminent success; and that the promise which it gives in respect to the future is most cheering.

The Committee on the Eastern Turkey mission say : —

This mission employs, with great efficiency, native helpers; and this agency has fulfilled even much more than it promised. The churches in the field, year by year, are giving more and asking less; and they are looking for the time, as not far distant, when they will be self-sustaining, and able even to give to others that pure and precious gospel which has made them spiritually so rich. And we are quite confident that it would be scarcely possible to find a more faithful, discreet, and devoted band of female missionaries than those connected with the Eastern Turkey Mission. The report speaks of obstacles, but these consecrated men and women have learned that obstacles thrown in the way of God's people are only the steps by which they go up higher. During the past year, the head of the mission, the one on whom they all leaned — Mr. Williams, of Mardin — has been taken away. He was a man of fine culture, sound judgment, far-reaching views, thoroughly consecrated to the Master, and preëminently qualified for his work. His death would be an irreparable loss if there could be any such thing as an irreparable loss in the Kingdom of Christ. But the great Head of the church, with his infinite resources, can make even such a loss

good. The committee would say, in conclusion, that the mission is most admirably managed, and comes as near to being a model as any mission connected with the Board; and they would express the hope that, in response to the call of the laborers in this most interesting field, and in accordance with the indications of Providence, the mission may be speedily reinforced.

Respecting the Mahratta mission, the Committee notice faithful discipline in some of the churches, as tending to increased spiritual strength, and say:—

The churches have been coming up nearer to the point of self-support. In this virtue, the churches of Eastern Turkey have heretofore stood highest. But their prominence, we are glad to see, seems likely to be lost by the rise of others to their level. And your committee judge that there is hardly a more vital duty than this to be urged, just now, on the churches under the care of the Board. A church which comes to the point of self-support gains in self-respect, and ripens in all the best elements of character. We may call it an infant church; but the child grows strong as it learns to walk, and goes alone. The limbs are firmer; the brain is clearer; the eye is sharper; the heart has a larger sympathy for others younger still, who yet wear the infant dress and creep, or are carried in arms.

The evangelistic labors of our brethren in these native churches have been steady and commendable. The report gives no array of results of this work, nor is any needed. The best results are too fine to be caught by the coarse machinery of figures. The multiplication-table lets them slip between its columns. Your committee believe that we are, possibly, all too eager for the story of fruits. We demand some show of dividend for the money we have invested. But the Master judges his servants' work by no such standard. He has not put us at work for the greatest returns, as if he could do nothing without us. It is rather to develop character, to show of what spiritual stuff we are made, and to make us grow toward the full image of Christ.

The schools of the mission have evidently been managed after the wise policy of the former venerable Foreign Secretary of this Board. Preaching the Gospel, both to assemblies and to single souls, has had the foremost place. There is no favor shown by our brethren in Western India to the notion of educating a man up to a point at which Christ can save him. "The entrance of *Thy words* giveth light; it giveth understanding to the simple." What a heathen youth—like any other youth—wants first of all, is not spelling, or reading, or geography, or history, but God. As there is no philosopher too wise, so there is no child too simple to take in God, through Christ, as the moral life-power in his nature. That will wake up his faculties. That will fire his best ambition. That will ennoble him, and refine him, and make more of him all around, in heart and mind together.

The work among the native women has been quietly but steadily pushed forward.

The last, and in some respects chief point of interest in the report, is the account of a native "Christian Alliance," so called, which has lately been organized among the native Christians connected with different missions in Western India. These are of several branches of the great Christian family, and come together, as they say, to promote especially their own appreciation of Christian privileges, the care of the children of native Christians, the principle of systematic beneficence, and their duties in general to their native land. It is suggestive that at this first convention, of the sixteen pastors present, eleven are connected with our mission and five with other missions. In the discussion of the last named topic, "Our duties to our country," the Alliance resolved on a new union mission. As these brethren are drawn on by the common master, like vessels under tow, they naturally swing together. They manifest to the world, as in their resolutions they propose to do, the union of all Christians, and renew the spectacle of disciples of the first age,—themselves also fresh converts to the faith,—when all that believed were of one heart and of one mind.

The Committee on the Madura mission state:—

We notice with pain that Mr. Taylor, one of the missionaries, after a useful service of twenty-six years, has fallen asleep. There have also been disturbing influences, which have led to cases of discipline. Yet on the whole, especially when we take into view a long period of labor, the advance has been most decided and gratifying. This appears in the number and state of the schools, the education of a native ministry, and the elevation of woman, through the influence of our female missionaries.

We sympathize most deeply with the missionaries upon this field in their many and peculiar trials, and cordially commend the mission to the prayers and contributions of the churches, with the confident assurance that the blessing of God will not be withheld.

The Committee on Ceylon say:—

Your committee have read the paper submitted to them with great interest. The progress made in this mission during the year is very encouraging. The transfer of the village schools, hereto-

fore under the care of the mission, to a Board of Education, made up of pastors and laymen, and the aid given this Board by the Government, has been a relief to our treasury, and seems a step in the right direction. Great interest is taken by the members of the churches in "The Jaffna Native Evangelical Society." It is their "Board." The meetings have all the interest to Christians in Ceylon that our "Board" meetings have for us; only, perhaps, it is *more* general; for all the Christians, — men, women, and children — make an *effort* and come together at those meetings. The belief is expressed by the missionaries, that this Evangelical Society is the life of the church in Ceylon, and they may well watch its growth and prosperity with great interest.

The Committee on the missions in China, after briefly reviewing the facts as presented in the Reports, say : —

The committee are highly gratified with the aspect of the missions in the Celestial Empire, upon which field the churches, through the Board, entered with high hopes, a few years ago.

Though the statistics look small, as compared with the hundreds of millions of the population, yet pupils, and regular hearers, and communicants, each numbered by hundreds, with half a million of pages printed annually, and the New Testament translated, indicate, if still a day of small things, yet one not to be despised, but to be hailed with joy as a harbinger of better times to come, when the fruit of the handful of corn shall shake like the cedars of Lebanon.

Japan. To the Committee to whom was referred the Report on the Japan mission, there was also referred a communication from the missionaries, soliciting action by the Board, which might further earnest effort by the United States Government, to arrest religious persecution and secure religious liberty in Japan. That Committee reported as follows : —

The committee to whom was referred that part of the Annual Report pertaining to Japan, would congratulate the Board upon the securing of a promising reinforcement of two missionaries and their wives, who are expecting soon to join the little band who have initiated work in this new and needy field. And it is an interesting circumstance, that one of these couples comes from one of the newest frontier posts of *home* missionary toil, where they have already won precious trophies to the glory of our common Lord. Your committee rejoice in the progress made in the acquisition of the language, and other preliminaries to effective labor, so soon as the door shall be open for preaching, as it now is, in some degree, for the distribution of the Word of God.

But the chief fact of interest in regard to this mission is the opposition to Christian labor, and the persecution of Christians, on the part of the Japanese Government, including the arrest, and confinement in some unknown prison, of Mr. Gulick's native teacher and his wife. The particulars of this persecution, of which this imprisonment is a part, need not be here detailed. They will be found in the "Missionary Herald" for October, and that to come in November.

It is evident that until this hostile attitude of the Japanese Government toward Christianity shall be abandoned, or greatly modified, there can be but little hope of successful Christian labor in that land.

With reference to the barrier to further immediate progress in Japan, your committee recommend to the Board the appeal of the missionaries, soliciting the influence of the Board with the Government at Washington, in behalf of religious toleration in Japan, as entitled to grave consideration.

Your committee are aware of the extreme delicacy of this subject, but respectfully submit the propriety and expediency of the appointment of a Committee, to present clearly the facts in the case for the action of our Government, with the request that it authorize its diplomatic representative in Japan, on the occasion of the revision of treaties, which it is understood is to be made in 1872, to cooperate with the representations of other treaty powers, in judicious and friendly endeavors to secure from the Japanese Government, by treaty stipulations, the sacred rights of conscience, and the full toleration of religious opinions throughout that Empire.

For this making of the representation to the Government of the United States, herein recommended, your committee respectfully suggest, as members of the Commission on behalf of this Board, the following gentlemen: Hon. William A. Buckingham, Hon. William E. Dodge, Theodore D. Woolsey, D. D., Hon. Peter Parker, Hon. William B. Washburn, and N. G. Clark, D. D.

This report was accepted by the Board, the recommendation adopted, and the persons named appointed for the purpose specified.

The Committee on the Micronesia mission say : —

The committee beg leave to call the attention of the Board to two facts, or features, of peculiar interest in connection with this mission. First, the Board divides the responsibility, cost, and rewards of the mission, with the Hawaiian Board of Missions. That Board, organized by Chris-

tian churches, in a land which, half a century since, was sunk to the lowest depths of heathenism, may be regarded as the last born child of this Board; and the Board, though it has a numerous offspring in this country, may claim this, the youngest of the family, as its first-born beyond the seas.

Just as this child had come to maturity, with ability to provide for its own support, and as the Board was about to leave it a separate and independent household, filial affection, not unlike that of Ruth, prompted an objection: "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God, my God." And so mother and daughter are living and working together, without rivalry or jealousy; each "fulfilling its part, with sympathizing heart," in labors of love for the peoples inhabiting islands in the great Pacific Sea, lying within a western radius of 2000 miles from the Hawaiian group.

A second feature of peculiar interest in this mission, is the fact, that though a "highway" (a water highway) was "cast up" between these islands, so far distant from each other, and so much farther distant from us, there was no means of conveyance. The missionaries are not endowed with power to walk upon the water, and the commerce of the world afforded no certain or reliable aid. . . . And so we built and have again and again rebuilt the *Morning Star*, each time feeling richer for all the cost, in the enlarged missionary spirit excited among our children and youth, through the appeals made to them to supply the means for its construction. And so that *Morning Star*, bright herald of a gospel day, moves on from island to island in those far distant seas, everywhere the sign and the symbol of a high Christian civilization, always bearing precious freight, and ever and anon bringing precious and cheering promise of fruit, an hundredfold, unto life eternal.

Your committee commend this mission, with all the peculiar appliances for prosecuting its work, and especially the dear brethren connected with it, so many of whom were with us at our gathering a year since, to the warmest sympathies of the friends of the Board.

The Committee on the mission to the Dakotas made the following report:—

The committee are satisfied that the labors of missionaries among the Dakotas have been crowned with reasonable success, considering the obstacles which have been unnecessarily placed in their way. They have formed eight churches, embracing over seven hundred members, nearly one hundred of whom have been added during the past year. The cause of education has also advanced, and the churches are pressing on towards self-support.

The mission has been seriously embarrassed by another mission established in the same field, and by the appointment of Indian agents in sympathy with that mission. The Board commenced its labors among the Eastern Dakotas in the year 1835. In 1860, after their concentration upon a small tract of land on the Upper Minnesota, an Episcopal mission was commenced, with a full knowledge of the fact that the limited field, with its comparatively small population, was already occupied, and that more than twenty thousand Dakotas, to whom no missionary had been sent, were located farther to the west, and in disregard of the principles of comity which have hitherto governed leading missionary societies. After the terrible massacre in 1862, the Indians were removed by the Government to the Lower Missouri, and both missions were transferred with them. Since that time, the President of the United States has adopted the policy of placing Indian reservations under the care and superintendence of Christian denominations. To carry out this policy, the Secretary of the Interior requested the Secretary of the Board of Indian Commissioners to map out the country, in such a manner that to the different religious denominations might be assigned the care of Indians in specific geographical localities.

Under that direction, the Secretary, knowing that there were two missions among the Dakotas on the Lower Missouri, expressed the opinion that the reservations upon which these Indians were located, might, without jarring, be placed under the care of the American Board and the Episcopal Missionary Society. He suggested no division of territory, but left it for joint occupation.

He then wrote to the Secretary of the Board, and requested him to confer with the Secretary of the Interior on the subject of appointing agents (the latter then being in the vicinity of Boston), whom he was unable to see.

Two days after this, he wrote to Mr. Anthon, the Secretary of the Episcopal Missionary Society, stating that Bishop Whipple had taken the charge of annuities to be distributed to Indians in Minnesota, and suggested that the Society which he represented should take a like charge of agencies connected with the Dakotas. The door being open, the Episcopal Missionary Society, with a full knowledge of the relations which this Board sustained towards the Dakotas, proceeded to recommend five men to fill all the agencies in the Dakota territory, in which the American Board felt an interest; and, before the Secretary of this Board had full knowledge of what was proposed, the five were appointed.

Your Secretary made a direct application for the appointment of one or two agents, who would be in sympathy with the missionary work of this Board; and a correspondence was entered into

by the Secretary of the Interior and Bishop Whipple, for the purpose of ascertaining whether a door might not be opened by which the wishes of the Board might be regarded. But the correspondence did not avail. There was then no readiness to withdraw any one of the five agents, who had been appointed; but your Committee would state that within a few days a letter has been received from William Welsh, Esq., written by authority of the Domestic Committee of the Board of Missions of the Protestant Episcopal Church, saying that they wish to withdraw Dr. Daniels from the Sisseton agency, and to transfer the nomination of that agency to this Board.

Your Committee cannot but express their surprise and grief at the course which has been pursued by our brethren, who are laboring as we are, to build up and extend the kingdom of our Redeemer. It is a grief to think that Christian men, — men who proclaim the gospel of the Son of God to the perishing, — are willing to enter, uninvited, into fields which others are cultivating, and to participate in their harvest, when extensive regions, a little beyond, are open and ready for their occupation, unmolested. It is a grief to see his disciples use such measures to promote his cause, as to impress upon the minds of careful and discriminating observers the conviction that they are more desirous of building up a particular branch of Christ's church, than they are of having his cause advanced by some other instrumentality. It is a grief to know that Christian missionaries, and a Board of Christian missions, are willing to press in and occupy a field, already occupied by other missionaries, in violation of the principles of comity which are recognized by the leading missionary societies of the world.

NEW WORK IN NOMINALLY CHRISTIAN LANDS.

On Wednesday morning, Dr. Chapin, in behalf of the Business Committee, presented the following Memorial: —

Memorial of the "Provisional Committee of Foreign Evangelization" to the American Board of Commissioners for Foreign Missions.

It is already known to the members of the American Board, that, with almost entire unanimity, the churches which contribute to the treasury of the Board, have withdrawn from the American and Foreign Christian Union, as their agency for the evangelization of nominally Christian countries. This spontaneous withdrawal of so large a body of its constituents, from a society to whose treasury they had for years been the largest contributors, was not prompted by that revival of the denominational spirit which seems to make a new era in missionary enterprises. A growing dissatisfaction with the undue expensiveness of that society, and with the feebleness of its missionary operations, had prepared the churches for a step which was precipitated upon them by changes in its management, accomplished in a way which alienated from it the confidence of those directors, without exception, who represent the churches acting through this Board.

With the motives and the details of that movement we have here no concern; thus much it was necessary to say to vindicate the churches in whose behalf we speak from the imputation of sectarian action.

The Congregational bodies representing the churches in several states, almost simultaneously appointed a Provisional Committee to prosecute this work in their behalf. At the same time, they insisted strongly that no new society should be organized for this object, but that the Provisional Committee should, as soon as possible, transfer its trust to some existing society, having the confidence of the churches, and command of the necessary agencies at home and abroad. Naturally, and with eminent propriety, the general voice indicated the American Board as the fittest organization, if not the only one, for this purpose.

The Board has access to all the Congregational churches in the country; and such is their confidence in its administration, and such their sympathy with its work, that they are ready to respond to its appeals through the press or through pastors, without the stimulation of special agencies. The work to be done in nominally Christian countries is substantially the same as the Board has carried forward, to results so encouraging, among the Armenians and the Nestorians, by methods of enlightenment and conciliation, instead of controversy and denunciation. The experience of the Board in this very department of foreign evangelization has fitted it preëminently for the field now providentially offered to it. This is no doubtful experiment which it is invited to attempt, but a legitimate extension of its own policy to a field which the Providence of God has been preparing the churches to occupy with wisdom, zeal, and efficiency, and which the voice of the churches, in turn, now calls upon the Board itself to enter and possess, in the name of our Catholic Christianity.

The change suggested will be no change in principle, in policy, nor indeed in the character of the peoples among whom missions are to be conducted. It is simply an enlargement, or perhaps no more than a systematizing and recognition of the traditions and practice of the Board. Our missions to the Nestorians, Syrians, Armenians, Greeks, and Bulgarians, have been missions among nominal Christians; only these have been confined to the East. We now ask that the Latin, as well as the Greek and Oriental churches, be regarded as part of the field of the Board.

Though at first, the *increase* of the receipts of the Board, with this new department in view, might not equal the gross receipts of a distinct society for this work, it cannot be doubted that such increase would exceed the income of such a society above its expenses; and this saving to the churches would, in the end, inure to the benefit of the Board.

Moreover, many of the constituents of the Board, every year, visit the European field, and become personally familiar with its opportunities and wants; and their feelings are more strongly enlisted in a work which they have looked upon, than in more distant operations among the heathen. They often contribute generously to local agencies of evangelization, in Spain, France, Italy, and Hungary; and all the freshness of sympathy and liberality would be brought to reinforce the Board for this special department, because the Board would furnish to such donors the agency they have long desired, for the safe, judicious, and efficient employment of their charities.

It should be also stated, that in thus extending its field, the Board will simply be taking the same position which is occupied by all the other great foreign missionary societies in the land.

The work thus thrown upon the Board in the Providence of God, itself marks a new era in foreign evangelization. For the first time since modern missions began, all Italy is open, Spain is open, Austria is open, and the missions of the Board on the lower Danube may be supplemented and reinforced by missions all along its upper banks. And our whole southern Continent, from Mexico to Chili, is open to a work as legitimate as was that of the Board among the Indians within our own borders. Never was a field more inviting; never the promise of reward more near and glorious. In the strength of these facts, and with the earnestness of these convictions, the Provisional Committee respectfully request the American Board of Commissioners to include, in its world-wide mission, the evangelization of nominally Christian countries.

The preceding memorial, unanimously adopted by the Provisional Committee, at its meeting in Salem, October 3, 1831, Hon. William A. Buckingham presiding, is respectfully submitted by order and in behalf of the Committee.

JOSEPH P. THOMPSON,
Chairman of the Executive Committee.

SALEM, MASS., *October 3, 1871.*

This memorial was referred to a special committee, consisting of Dr. J. W. Wellman, Walter S. Griffith, Esq., Dr. S. G. Buckingham, Hon. Alpheus Hardy, Dr. H. M. Storrs, E. W. Blatchford, Esq., and Rev. H. C. Haydn.

This Committee reported Wednesday afternoon:—

That, having carefully considered the views suggested by the memorial from the Provisional Committee for foreign evangelization, and having heard several pastors and members of the Board, your committee are of one opinion,—that the time has come when it seems to be the duty of this Board so to extend its work in behalf of the nominally Christian people of the earth, as to include that particular department of missionary effort contemplated in the memorial referred to us; and we recommend that the modes for prosecuting this work and for securing means for this purpose be intrusted to the discretion of the Prudential Committee.

A general discussion followed, participated in by Drs. Wellman, Budington, Todd, H. M. Storrs, J. O. Fiske, Wolcott, and Pond, Hon. Peter Parker, Hon. H. W. Taylor, and Secretaries Treat and Clark. A motion of Mr. Parker, to postpone decisive action on the subject till next year, was lost. The report was accepted, and after special prayer, in which Rev. Dr. Blagden led, it was adopted. Rev. Dr. Budington presented a resolution, which, after amendments, was passed, as follows:—

Resolved, That hereafter the American Board will be ready to enlarge its operations by extending its foreign work in nominally Christian lands, and will form missions in Europe, South America, or other foreign lands, as God in his providence may open the way; and that the Prudential Committee are requested to conduct such missions on the same general principles they have acted upon in past years.

The hymn "The morning light is breaking," was then sung, and Dr. Wellman led in a special prayer of consecration to this new work.

On Thursday evening Dr. Chapin, in behalf of the Business Committee, presented the following resolution:—

Resolved, That for the more efficient entrance upon the new field of labor in nominally Christian lands, it be recommended to the Prudential Committee to secure, so far as practicable, from the churches, a specific collection for this object, over and above their ordinary gifts to the Board.

After remarks by Hon. C. G. Hammond the resolution was adopted.

Secretary Treat, on Wednesday morning, presented, in behalf of the Prudential Committee, the following paper on—

THE DUTY OF AMERICAN CONGREGATIONALISTS TO FOREIGN MISSIONS.

The Prudential Committee feel constrained to submit a few thoughts to the Board in regard to its financial prospects. In past years, the wish of the churches has seemed to be that the work abroad should receive a gradual expansion. Hence the endeavor at home has been to secure a corresponding advance in the receipts.

Recently, however, a part of our missions have left us, thereby, to some extent, lessening our expenses; but a part of our constituency has also left us, thereby, to a greater extent, lessening our resources. And this divergency has not reached its maximum. While many of our Presbyterian friends have kindly assured us of their purpose to aid us hereafter, the number of such must regularly decrease; and in like manner the legacies from this quarter must become less and less. Hence, assuming that our disbursements are to continue undiminished, we shall need larger contributions from our Congregational churches. Assuming, further, that our present missions are to be duly and fully reinforced, the necessity will be more urgent still.

But the Committee cannot persuade themselves that the Congregational constituency of the Board should rest content with existing plans and efforts. Conceding, as they must concede, that it is doing more for pagan lands, comparatively, than other denominations in this country, they cannot resist the conviction that the limit of its ability is still in the distance. In other words, they deem it incumbent on the churches which are to constitute the chief reliance of the Board, hereafter, to attempt greater things for the enthronement of our Lord and Saviour in all the earth.

1. These churches owe such an endeavor to *the memory of their founders*. The men who fled to these shores in the days of the Stuarts, did not dream that their advent was the harbinger of a great missionary enterprise. They came, as they supposed, for certain specific ends; they came, in fact, for much greater ends; for their eyes were holden, and they could not foresee the grandeur of their own achievements. Just as Charles Martel knew not the severity and terribleness of the blow which he dealt the Moslems in 732; just as Robert Fulton read not the prophecy of that first steamer on the Hudson. The value of their principles they understood in part, but only in part. The forces which they were about to evolve, they measured only as the child measures the strength of the sea. Even we, who live two hundred and fifty years from the *Mayflower*, how little do we appreciate their work! We see that they have done much for New England, much for our country; and we are sure that they will do more, inconceivably more, in coming years.

It is in other lands, however, through those who follow in their steps, that they are to gain their largest success. Let it be our resolve, then, as reverent children, to carry the leaven which they brought hither wherever we find an open door. As the sons who leave the parental roof, carefully trained for the conflicts of life, owe it to those who have made them what they are, to be all that they are expected to be not only, but all that they can be, that those who are living in their lives, may be crowned with more abundant honor; so we, with our fuller knowledge of the world's unspeakable need, and with our greater facilities for ministering to that need, but with the courage of our fathers, with their sublime patience, with their unswerving loyalty to Christ, are to embody their spirit, and set forth their principles in such wise that millions who know them not as yet, shall rise up and call them blessed.

2. These churches owe it to *their own missionary history* to make greater endeavors for missions. The colonies of Plymouth and Massachusetts, let us never forget, had a missionary purpose. Their charters were, in some degree, missionary charters. That seal, so unique in the annals of our race—an Indian uttering the Macedonian cry,—

expressed the thoughts of many hearts. Hence those laws, passed from time to time, which might have been indexed, "Missionary laws." Hence that early yearning to "preach among the Gentiles the unsearchable riches of Christ."

What majestic forms confront us, as we look back through the past! The Mayhews, beginning their work in 1642, and closing it only in the nineteenth century, — one succeeding another, just as the soldier steps into the track of his fallen comrade, the first of this illustrious family taking the place of his own son, though seventy years of age, and sorrowing greatly because of his fresh bereavement! John Eliot, with his affluent learning, his singular eloquence (for "he spoke," said Cotton Mather, "as many thunderbolts as words"), with his John-like piety, with his abounding charity, devoting year after year to the study of a language, unwritten and intricate in the extreme, holding as a truth (and it lies at the foundation of all missionary success) that "prayers and pains, in the faith of Christ Jesus, will do anything," toiling on for more than forty years, and then leaving behind him a Bible in the Indian tongue, the chief value of which, to-day, is not that men ever read it for its spiritual teachings, but that it bears its silent testimony to his wonderful patience and his profound compassion for the lost! John Sargent, resigning a tutorship in Yale College, that he might give himself wholly to the Indians at Stockbridge, and mastering their language so perfectly, during his brief career, that he was said to speak it better than themselves! David Brainerd, dying under thirty, and yet gathering a harvest marvelous for its preciousness, and then leaving a completed life, so radiant with celestial beauty that it must always be reckoned among the choicest possessions of the brotherhood of Christ!

Surely it was meet that the churches which produced such men, should become the birthplace of modern American missions. It was meet that the General Association of Massachusetts should inaugurate the new era. It was meet that Congregationalism, with its traditions, its catholicity, its power of self-adaptation, should create an organization, so flexible that it can meet in any State of the Union, and act with any denomination of kindred faith; so that when the Presbyterian churches declined, in 1812, to establish missions of their own, but chose rather to place their men and their means under its direction, and our Dutch brethren, at a later epoch, followed their example, it could easily accede to the grateful and generous proposal; and when the Old School Presbyterians left us in 1838, it could keep and sustain their missionaries, putting no constraint upon them; and when our Dutch brethren left us in 1857, it could bid them God-speed with the utmost friendliness; and when so many of the New School Presbyterians left us a year ago, it could part from them with like friendliness, retaining twenty-five of their missionaries (some of whom are here to-day), assuring them of the same liberty which they had always enjoyed; and should other societies say to us, in coming years, "With a great sum obtained we this freedom," it would be ours to reply, "We were free-born."

Our fathers, then, among the foremost men of 1810, marched forth in advance of all others to do battle for our Lord and King. This post of honor our churches have held to this hour. Shall we surrender it now? Who does not answer, "The Lord helping us, No." Other denominations, with quick and manly tread, are drawing nearer and nearer; and they rest upon larger reserves than we can muster. But the front will still be ours, if we are resolved that it *shall* be ours.

3. These churches owe it to *their polity* to make greater endeavors for missions. Presbyterians, Episcopalians, Methodists, to say nothing of others, regard themselves as better organized for missions than we are. Their polity, they tell us, is more compact than ours, readier for use, more easily handled; that they are, in fact, like disciplined soldiers, not like Spanish guerrillas. Their machinery, they say, is always at command, and admirably fitted to excite benevolence in their membership; whereas we, unfortunately, have nothing of the kind. This belief of theirs is an honest belief, and there are reasons for it.

But is it true, on the whole, that the advantage is clearly with them? If we say, "Yes," we strike a blow at the very heart of our system; for a polity that cannot gather tithes into the Lord's storehouse on a large scale, must be treated, in this last third of the nineteenth century, as a strange anachronism. If we say, "No," where is the proof? The Committee think it not difficult to give the answer, (1.) Congregationalism emphasizes personal responsibility, and stimulates personal activity, especially and preëminently; and hence, with such simple machinery as it readily accepts, it should, in this regard, be second to nothing else in these United States. (2.) The churches in Massachusetts which sustain the Board, are doing more for the heathen, proportionately, than any other churches in our country; thereby showing, practically, just what our system can accomplish; and the ultimate test, after all, must be found in the fruitage.

Our polity, then, is not in fault; but our use of it is in fault. (1.) A large number of our churches, singly and collectively, are wholly without the simple machinery just alluded to; and they are making no efforts, apparently, to secure it. (2.) A large number of our communicants seem to feel no responsibility whatever for the world's redemption. They commemorate the death of Christ, reverently and regularly it may be, but never contribute two mites even to make known that death to those who have never heard of it. They meet around his table, as if it were a great privilege to do so, and yet never give one cent to spread that table in the habitations of cruelty.

The Committee must crave the indulgence of the Board for saying, what they cannot but say, "These things ought not so to be." We owe it, as well to the form of government which we have received from our fathers, as to the nations that sit in darkness, to resolve that this great wrong shall cease.

4. These churches owe it to *their denominational necessities* to increase their efforts for missions. Chief among these necessities may be reckoned soundness of doctrine, wisdom in planting churches, unworldly, consecrated lives, large-hearted benevolence, sanctified enthusiasm; to all of which missions are constantly ministering. Indeed, that first resolve at Bradford was an affirmation, in some sort, of the principles of 1620 and 1630. It was a voice from the past, as it were, exhorting the sons of New England to cherish the faith and illustrate the spirit which freighted the *Mayflower*. It was a protest against a diluted, ease-loving Christianity; and the Board has sought, all along, to be faithful to its traditions. When tidings came back from the missionaries, what a testimony did they bring for the old doctrines! What a criterion did their experience furnish, wherewith to prove the new creeds which are sown so thick on every side of us. "Do your formulas recognize human guilt, distinctly, fully, and then find the remedy in the blood of Christ? This is the test for us." World-saving doctrines, in their esteem, embraced the essentials of the gospel; non-essentials they relegated to that charity which never faileth. This is the theology of missions; and it is becoming more and more the theology of Congregationalism.

Foreign missions have been exceedingly helpful to home missions in past years; but now, especially, are they throwing light upon questions which are so perplexing at the West, as also at the East. Many suppose that, with men to preach and money to pay them, the multiplying of churches is an easy service. But distant benefactors discover, not unfrequently, that they are giving so freely as to retard their own work. Hence the problem, "When and how shall we help feeble churches?" will always claim special thought and care. And this, as we all know, is a chief problem in the work of the Board. "When shall we organize churches?" "How long shall we assist them?" What measures shall we adopt to make them self-supporting? These are questions which are becoming more and more important. On mission ground, they are considered in circumstances more favorable in some respects to a just solution than can be expected here. And the Committee may be pardoned for expressing the belief that no book in our language, bearing on this subject, is so suggestive and so valuable as Mr. Wheeler's "Ten Years on the Euphrates."

Great and constant has been the influence of this enterprise upon Christian living. The serene trust and cheerful self-renunciation with which so many have embarked for the dark places of the earth, their patient toil in times of discouragement, and their unshrinking fortitude in times of danger, have descended upon multitudes, as the dew, — gentle, noiseless, yet penetrating, transforming. How like the box of ointment, very precious, have been the memoirs of Harriet Newell, David Stoddard, Fidelia Fiske, and others that might be named! How many have resolved, moved thereto by the study of such bright examples, to lead worthier, nobler lives! In truth, the history of the Board from the beginning has been subservient to the spiritual joy and strength of our churches. That first ordination of missionaries in this city; the trials that soon followed at Calcutta; the speedy opening of Hindostan to the gospel, in spite of the strongest resistance; the downfall of idolatry at the Sandwich Islands, timed so wonderfully that the first missionaries sent thither rejoiced in the belief that the Lord had made straight in the desert a highway for them; that patient and skillful interweaving of providential changes, distant and multiform, for the furtherance of a great reformation in Western Asia; that strange interblending of antagonistic forces, — the agency of war and the agency of peace, — for the bringing forth of China from her ancient isolation; — such events have all the while encouraged our hopes, and stimulated our faith, and made the presence and succor of Emmanuel in the work of saving the nations an assured reality. In the closet, at the household altar, in the sanctuary, we have felt that his kingly strength was pledged to the fulfillment of his Word, and so have experienced the blessedness of a secure and trustful repose in the shadow of his wings.

More important still, perhaps, is the service which missions have performed by illustrating the privilege and enforcing the duty of benevolence. They have kept before us, continually, the highest type of giving. They have taught us, as nothing else could teach us, the profound wisdom of our Great Teacher, when he said, "Call not your friends," "brethren," "rich neighbors," "lest they bid thee again, and a recompense be made thee." But "call the poor, the maimed, the lame, the blind," "for they cannot recompense thee." What poverty is like that of the heatben! And who have less power to recompense their benefactors! And yet many a homeless orphan, many a desolate widow, can rise up and say, "For all that we have given, we have received a hundred fold!" It was not from the objects of our compassion that our reward came, but from Him who said, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me."

Another necessity for Congregationalism is sanctified enthusiasm. There are reasons for such a feeling, as strong as they are manifold. The history of New England, the mother of us all; the priceless heritage which the past has bequeathed to us; the sons and daughters who have gone out from us, and yet never fail in reverence and love for their birthplace; the results which have already been secured on these Atlantic shores, and all the way to the Pacific; that vista stretching far into the future, which discloses achievements so great, that our unbelief almost rejects them; in a word, that which has been, and that which shall be, if duly pondered and duly prized, must quicken the pulse of every genuine descendant of the Pilgrims and the Puritans, wherever found, and give him joy because of his own connection with them, and because of those principles which have in them all the conditions of immortality. Let us add, now, that other element, an honest, deliberate, Christ-like resolve to do our share in the world's evangelization. The men who went from these Northern homes in 1861, marshaled, as it were, by the lightning's flash, felt that there was a rich inheritance behind them, and a great conflict before them; and they became transformed in some sort by the conscious possession of a mighty trust. Why should not the Congregational brotherhood, through all our borders, go forth in thought and purpose with a loftier intent, under the leadership of Him that is "mighty to save," Him that dashes the proudest armies which muster on these earthly battle-fields, one against

another, and then himself bears away the spoil. Why should we not believe that in this high service we find the logical and preappointed culmination of the mission of our fathers; and with this faith inbreathe an enthusiasm which will make all our efforts a joy to ourselves and a blessing to our land!

5. These churches owe it to *Him who has made them what they are*, to attempt greater things for missions. If any colonists, in all the history of the past, have been divinely guided, the fathers of New England may challenge that distinction. If any body of Christians have been divinely moved to enter upon a distant and hazardous undertaking, the men of Plymouth and Massachusetts Bay may claim to have been so moved. To many it has seemed a hard question to answer, "Why did these shores remain so long without Christianity, without civilization even?" But He who saw the end from the beginning, kept them unoccupied till the true founders of this republic should be ready. And when the set time had come, the Angel of the Covenant led them forth, as a shepherd leads his flock. Through all the perils of those early years, he guarded the fold. And in later times, how constant and precious has been his care! What material prosperity has he given us! What enterprise, what skill, what success! What institutions, religious, benevolent, educational! What influence, bearing upon the destiny of our land, far beyond what our population would authorize us to expect, has he permitted us to exert! What hopes of enlargement, through the divine blessing, has he allowed us to cherish! How truly can we say, not in pride of heart, but with the profoundest humility, "He hath not dealt so with any nation!"

And now what shall we render unto the Lord for all his benefits? What better thank-offering can we present before him, than a prayerful, deliberate purpose, in humble dependence upon his own unfailing strength, to live for the world, never setting the foreign work over against the home work, but making them rather one work, Christ's work, supremely anxious that "blessing and honor and glory and power be unto him that sitteth upon the throne and to the Lamb forever and ever!"

Such, then, is the duty of the Congregational churches to *the memory of their founders*, to *their own missionary history*, to *their polity*, to *their denominational necessities*, above all, to *Him who has made them "as a nail in a sure place."* And now, looking out from this ancient city, second only to Plymouth in historic rank; where the Puritans, in 1628, began their "wilderness work," as it was fitly called; where Worcester and Cornelius once lived; where Newell, Judson, Nott, Hall, Rice, "in the presence of a crowded assembly that testified, with many tears, the deep interest which they felt," after the manner of Barnabas and Saul at Antioch, were set apart "for the work whereunto the Lord had called them"; where, a few days later, Newell and Judson, with those noble women whose names are so fragrant among us, embarked for Hindostan,—the Committee appeal to the three thousand churches which trace their ancestry straight to Massachusetts Bay, and ask that in the strength of Him who has always been with them, they will prove themselves worthy of their great inheritance.

They will not, cannot, claim that this large estate is theirs, with no resultant trusts. They will not, cannot, claim that they are themselves both object and end; for the entire economy of God is framed upon the principle of *giving* as well as *receiving*; which are merely self-adjusting forces, like the laws which insure to the remotest constellations their eternal and immutable harmony. Our impartial Sovereign has "made of one blood all nations of men" "to dwell on all the face of the earth." He looks at the race as a whole, sharing in a common nature and a common ruin. Hence the urgency, the unchangeableness, the sublimity of the command, "Preach the gospel to every creature."

Wishing to give this discussion a practical direction, the Committee beg leave to suggest that, for the highest prosperity of our work, certain changes seem to be desir-

able; and especially, (1), *that giving to missions be made, as far as possible, a means of spiritual progress*, so that those who participate therein may be brought into closer sympathy with the Lord Jesus Christ; (2), that it be considered *the duty of every church to secure, if practicable, a yearly offering from all its communicants*.

Hence the need of that simple machinery, already alluded to, (1), *in every congregation*, to the end that the claims of the heathen may be carried, as far as may be, to every member. Many, indeed, are wont to devise liberal things for them, with the aid of boxes simply; still it is believed, as the result of a wide experience, that there is "a more excellent way." For the sake, therefore, of those who can never plead their own cause, and more even for the good of those who are permitted to help them, we are constrained to ask that the appeal be made to all. (2) There is a like need *in our conferences and associations* (in the absence of auxiliaries), in order that, by mutual helpfulness, compassion for the lost may be deepened, and efforts in their behalf may become more systematic and effective.

But, as these changes will augment the income of the Board materially, it may be asked, "Where can the missionaries be found?" The Committee confess with heaviness of heart, that there is an apparent lack of the missionary spirit in many of the young men who are entering the ministry at the present time; and they cannot refrain from expressing the conviction that this fact deserves the gravest consideration; for how can those who shrink from preaching the gospel wherever the Saviour calls them to preach it, be counted worthy to act as his ambassadors anywhere? True, it is not the duty of all to devote themselves to the foreign service; but is it not the duty of all to be ready to engage in it, if the Lord will?

It should be borne in mind, however, that the ability to send forth laborers into the harvest is, in some measure, intrusted to the churches. Let them seek the baptism of missions, therefore, even till they find it; and this same baptism will be sure to penetrate and pervade our colleges and seminaries!

The Committee respectfully ask, in closing, that earnest prayer be made, during this meeting, and through all our churches afterward, for the descent of the all quickening Spirit; so that our pastors may be inclined to utter meet and stirring words to their congregations; so that the monthly concert may be rendered a more efficient agency for the training of missionary Christians; so that the family altar may bear witness to an ever-growing desire for the world's redemption; so that parents may consecrate their children to this service in early life, as so many have done, for their own profit, and for the honor of the Great Missionary; so that our seminaries may be filled with the faith which sent forth such a world-encircling influence from Andover, sixty-one years ago; in fine, so that He who walked of old among the golden candlesticks, may reflect from his "beamy" countenance light upon all our plans, and enable us to work with Him, in faith, and hope, and exceeding joyfulness, wherever He condescends to work with us!

This paper was referred to a special committee, consisting of Dr. William A. Stearns, Dr. Vermilye, W. S. Southworth, Esq., Rev. J. L. Jenkins, S. Holmes, Esq., and Rev. C. C. Parker.

Dr. Stearns, in behalf of this committee, made a report concluding with the following resolution:—

Resolved, That the Board authorize and direct the publication of this paper, not only in connection with the doings of this meeting, but also in such separate form, or forms, as may be adapted to its most extensive circulation among all our churches, and to the deepest impression on all the members of them.

Remarks were made by Drs. Stearns, Clapp, Campbell (of Bradford, England), Chapin, and Budington, and O. E. Wood, Esq., and the resolution was adopted by the Board.

Secretary Clark made a statement of much interest, Wednesday forenoon, respecting his recent visit to some of the missions in Turkey.

CASE OF REV. WILLIAM A. BENTON.

On Thursday afternoon Dr. Chapin presented the following, in behalf of the Business Committee:—

The Business Committee have received a communication from the Rev. William A. Benton and his wife, presenting a claim upon the treasury of the Board for the sum of \$22,181.15, on account of salaries for ten years past, with interest compounded at twelve per cent. per annum for the whole time. On inquiry the committee learn the following facts: Mr. and Mrs. Benton were formerly missionaries of the Board in connection with the Syria mission. They were separated from that mission June 8, 1859, and from the Board, June 29, 1861. But they remained in Syria until June, 1869, when they returned to this country, and a final settlement was made with them at the Missionary House in Boston. The Treasurer shows a receipt, bearing date July 21, 1869, signed by both Mr. and Mrs. Benton, acknowledging the sum of \$1,474.42, received from the Treasurer of the Syria mission after their separation from that mission, and discharging the Board from all further pecuniary liability to them, in the following distinct terms:—

“In view of these sums already received, we feel that all our pecuniary claims on the Syrian mission, on its treasurer, and on the American Board have been fully met, and we gratefully accept as a gratuity the sum of two hundred pounds sterling, and interest on the same, obtained June 2, 1869, from Mr. J. Augustus Johnson, U. S. Consul General at Beirut, to pay our expenses to the United States (said £200 to be remitted to Mr. Johnson by the Board), and the sum of five hundred dollars currency now given to us, the receipt of which is hereby acknowledged.”

The committee consider this legally and morally conclusive, even if there were no other considerations against the claim now presented, and they would have felt constrained to exclude the matter from the notice of the Board, but for the course pursued by Mr. and Mrs. Benton, which seems to call for this public statement of the case.

Mr. and Mrs. Benton also make request to be returned to their former field of labor in Syria. In the judgment of the committee, this request cannot be entertained by this Board, as that mission is now transferred to the Presbyterian Board. It should be stated, however, that before the transfer, there was sent to the Prudential Committee an earnest protest against their return, signed by all the members of the mission.

This report was accepted and adopted.

CASE OF REV. GEORGE B. NUTTING.

An “appeal” from Rev. George B. Nutting, formerly a missionary of the Board in Central Turkey, addressed to the President of the Board, was placed in the hands of the Business Committee. The paper complained of the action of the Prudential Committee in Mr. Nutting’s case, in several particulars; requested “the passage of a resolution by this meeting, to the effect, that any missionary of this Society, deeming himself injured by any action or negligence of the Prudential Committee, has the same right to claim an investigation before a mutual council, of all charges affecting either his orthodoxy, or his Christian character, which may have been made the basis of action by the Committee, or which, by their negligence to act, have been injurious to him, that he would have had if neither he nor they had any official connection with the Society;” and stated: “If such resolution is passed by this meeting, the undersigned will at once repeat his request for a council, to be mutually chosen by the Foreign Secretary and himself,” to consider the case.

Dr. Chapin, in behalf of the Business Committee, presented a report on this case, with a resolution. After some modification the report was accepted, and, with the resolution, adopted, as follows:—

The petition of George B. Nutting to this Board, asking redress for a certain alleged grievance, and the adoption of a certain resolution for that purpose, by your Board at this session, has been referred to us, and we beg leave to report thereon as follows:—

The petitioner errs in assuming, after the Prudential Committee have officially ascertained and determined that a missionary is no longer useful in the field, by reason of “his inability to labor harmoniously with his missionary brethren,” that it is his right to have an investigation into the grounds of his removal from the employment and pecuniary support of the Board, and that it is the duty of the Board to ascertain and settle by formal investigation, either in the foreign country or at home, the degree of blame which should attach respectively to the individual missionary and to his brethren of the mission.

The Prudential Committee are, under the supervision of this Board, charged with the delicate and responsible duty of ascertaining and determining what agents are best fitted to carry forward the work committed to them by the churches, and to receive the pecuniary support which these churches provide; and they would, in the opinion of your committee, fail in the discharge of their duty, if they continued to furnish support from the funds of the Board to a missionary who, for any reason or in any manner, in their honest conviction and belief, hindered the work and success of his brethren.

Neither this Board nor its Prudential Committee are in any sense a theological court, to settle doctrinal points of belief, but a body instituted by the churches to make known the Gospel of Christ among the heathen nations, and those who sit in darkness, though nominally Christian, and establish churches among them maintaining *that* faith, and that only, which is universally received by those Christian bodies whose agents they are, and who furnish the funds which they administer.

Resolved: That in order to secure the harmony and efficiency of action essential among our missionaries, at the several missionary stations of this Board, whenever the Prudential Committee shall become satisfied that an individual missionary, for any cause, is unable to work in harmony with his brethren, or to exert such influence as is deemed truly promotive of the cause of Christ, or as to warrant his continuance in that field, it is held by this Board to be their duty, alike to the individual missionary, to his brethren in the same field, and to the churches which support him, to recall such missionary, making such provision for him and his family as may be deemed equitable, in view of his necessities and period of service.

LETTERS FROM ABSENT MEMBERS.

Letters were received from the following Corporate Members, excusing their absence from the meeting: Gen. S. Lockwood Brown, William J. Breed, Esq., Rev. Philo R. Hurd, Dr. William S. Curtis, Dr. W. W. Patton, Dr. Samuel C. Aiken, Dr. J. B. Condit, Dr. Asa D. Smith, Dr. Alvan Bond, Dr. Aaron Warner, Dr. Gardiner Spring, Hon. John G. Foote, Dr. R. S. Storrs, Dr. A. D. Eddy, Aaron Carter, Jr., Esq., Dr. William Patton, Samuel Small, Esq., Dr. Joseph F. Tuttle, Dr. James H. Fairchild, Hon. Thomas W. Williams, Dr. H. D. Kitchel, Rev. W. E. Merrinan, James W. Wier, Esq., Hon. Solomon R. Withey, Andrew L. Grimes, Esq., Dr. A. H. Quint, Hon. Henry W. Williams, Dr. David H. Riddle, Rev. A. T. Norton, Dr. M. L. P. Thompson, Hon. Samuel Williston, Dr. J. C. Holbrook, Dr. G. W. Wood, Dr. M. S. Goodale, Dr. Henry L. Hitchcock, Dr. George N. Boardman, Douglas Putnam, Esq., Dr. Samuel C. Bartlett, Dr. J. N. Sturtevant, Dr. W. B. Sprague, Dr. John Nelson, Charles Mills, Esq., Joseph Perkins, Esq., Hon. R. A. Chapman, Hon. W. E. Dodge, Rev. E. J. Montague, Dr. R. S. Storrs, Jr.

RESIGNATIONS.

Hon. William A. Buckingham, in behalf of the Committee on New Members, reported that the following persons had tendered their resignation as Corporate Members, and had expressed their continued confidence in and affection for the Board, and an earnest desire for its continued prosperity: Dr. A. D. Eddy and Dr. M. L. P. Thompson, of New York; Ambrosè White, Esq., Samuel Small, Esq., and Hon. Henry W. Williams, of Penn.; Dr. Henry L. Hitchcock, and Hon. C. N. Olds, of Ohio, and Rev. John W. Cunningham, of Ill. The Committee recommended the acceptance of these resignations, and the Board voted to accept them.

NEW MEMBERS.

The same Committee reported as follows:—

Believing that the rules adopted for the election of Corporate Members of the Board, in 1866, were but the expression of an opinion not obligatory on any other meeting, your committee have thought that an enlarged constituency of the Board, and an increased interest in our work, would be secured if, in nominating new members, we should so far disregard the rule which requires the election of members in proportion to the contributions of the several States, as to give a larger proportion to the Western States. The nominations now presented are made with that object in view.

The committee recommended the election of the following persons as Corporate

Members, and they were elected by ballot: Joseph B. Walker, Esq., Josiah G. Davis, D. D., and William Warren, D. D., of New Hampshire; George W. Blagden, D. D., John P. Williston, Esq., Peter Smith, Esq., Nahum Gale, D. D., Samuel G. Buckingham, D. D., Rev. James H. Means, Edwin B. Webb, D. D., Ebenezer Cutler, D. D., Hon. Charles T. Russell, John N. Denison, Esq., John Field, Esq., Alfred B. Ely, Esq., Hon. William B. Washburn, Rev. Charles Ray Palmer, and George R. Chapman, Esq., of Massachusetts; Rowland Hazard, Esq., of Rhode Island; Noah Porter, D. D., LL. D., Rev. Daniel W. Lathrop, Rev. Samuel G. Willard, Hon. Benjamin Douglas, and Frederic N. Marquand, Esq., of Connecticut; D. Willis James, Esq., Henry M. Scudder, D. D., and Charles P. Bush, D. D., of New York; Hon. Peter Parker, and Gen. Oliver O. Howard, of the District of Columbia; Theron H. Hawkes, D. D., and Seth H. Sheldon, Esq., of Ohio; Philo Parsons, Esq., of Michigan; Edward P. Goodwin, D. D., Eliphalet W. Blatchford, Esq., Ralph Emerson, Esq., Henry Hitchcock, Esq., Rev. John K. McLean, and Rev. Simon J. Humphrey, of Illinois; James W. Strong, D. D., of Minnesota; and Hon. Samuel Morrill, of Iowa.

The following persons were appointed a Committee on New Members, to report next year: Hon. Henry White, Dr. I. W. Andrews, Hon. John Kingsbury, Dr. William I. Budington, Hon. William Haile, Dr. H. D. Kitchell, Dr. S. C. Bartlett, and James M. Gordon, Esq.

OFFICERS.

Henry P. Haven, Esq., in behalf of the Committee to nominate officers, recommended the election of the following persons, and they were elected by ballot:—

MARK HOPKINS, D. D., LL. D.,	<i>President.</i>	J. RUSSELL BRADFORD, Esq.,	
HON. WILLIAM E. DODGE,	<i>Vice-President.</i>	JOSEPH S. ROPES, Esq.	
CHARLES STODDARD, Esq.,			<i>Prudential Committee.</i>
AUGUSTUS C. THOMPSON, D. D.,		REV. SELAH B. TREAT,	
HON. ALPHEUS HARDY,		NATHANIEL G. CLARK, D. D.,	
ABNER KINGMAN, Esq.,			<i>Corresponding Secretaries.</i>
JAMES M. GORDON, Esq.,		REV. JOHN O. MEANS,	
RUFUS ANDERSON, D. D.,			<i>Recording Secretary</i>
EZRA FARNSWORTH, Esq.,		LANGDON S. WARD, Esq.,	<i>Treasurer.</i>
EDMUND K. ALDEN, D. D.,		THOMAS H. RUSSELL, Esq.,	} <i>Auditors.</i>
		AVERY PLUMER, Esq.,	

PLACE AND PREACHER FOR NEXT MEETING.

Dr. Ray Palmer, in behalf of the Committee on Place and Preacher, reported, recommending that the next meeting of the Board be held at Chicago, Illinois; that Rev. Henry Ward Beecher, of Brooklyn, N. Y., be the preacher, and Dr. A. L. Stone, of San Francisco, Cal., his alternate. They also recommended that the following persons be the Committee of Arrangements for the meeting, with power to add to their number: E. W. Blatchford, Esq., Chairman; Dr. E. P. Goodwin, J. M. Moore, Esq., Rev. L. T. Chamberlain, Charles G. Hammond, Esq., Rev. William A. Bartlett, S. B. Gookins, Esq., Rev. C. D. Helmer, I. S. Goodrich, Esq., Rev. Moses Smith, John W. Shaw, Esq., Rev. C. M. Tyler, W. Tomlinson, Esq., Rev. E. T. Williams, F. M. Rockwell, Esq., Rev. William E. Holyoke, Rev. E. N. Packard, Samuel Greene, Esq., Rev. George Huntington, and James Scovill, Esq. The recommendations were adopted.

RESOLUTION OF THANKS.

Hon. Samuel Miller, in behalf of the Business Committee, offered the following Resolution, which was unanimously adopted:—

Resolved, That this Board express their hearty thanks to the people of Salem and the neighboring cities and towns, through whose generous hospitality the members and friends of the Board have been so kindly entertained during this meeting, and offer fervent prayer to God that he will

reward them with an abundant experience of the blessing promised to them who devise liberal things.

That they also gratefully acknowledge the laborious and efficient services of the Committee of Arrangements, the kindness of the churches which have opened their houses of worship for the public services of the occasion, and the courtesy of those railroad companies which have granted special facilities and favors to those attending these meetings.

On motion of Dr. Labaree, the thanks of the Board were voted to Dr. Post for his sermon on Tuesday evening, and a copy was requested for publication.

DEVOTIONAL SERVICES.

The sermon on Tuesday evening was by Dr. Post, of St. Louis (in the Tabernacle Church, before an audience filling the house to its utmost capacity of sitting and standing room), from Mark x. 45, "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." The devotional services of the evening were conducted by Drs. H. M. Storrs, Edward Beecher, and John Todd. Prayer was offered at the opening of the several business sessions, successively, by Drs. Child, Stearns, Campbell, Beecher, Wallace, Stowe, and Buckingham.

On special occasions also, in the business meetings, the assembly united in prayers of thanksgiving and consecration, led by Drs. Blodgett, Blagden, Wellman, and Alden; and besides the frequent service of song at the call of the President, as usual, on more than one occasion there was the spontaneous singing of hymns or verses expressing the feelings of the great assembly.

The morning prayer meetings, on Wednesday and Thursday, in the Crombie Street Church, were full and impressive. On Wednesday and Thursday evenings, while Mechanics Hall was crowded, meetings for addresses by missionaries and others, at the Tabernacle and the South Churches, were also very full. On the forenoon of Wednesday it was necessary to extemporize a meeting of this kind in the Crombie Street Church, to accommodate many who could not gain access to the Hall; on Wednesday afternoon there was an overflowing meeting specially for children, at the South Church; and on Thursday forenoon the Tabernacle Church was filled with ladies, at a meeting of the Woman's Board. The missionaries present, and their immediate friends, held one meeting specially their own, on Thursday morning, and had also a very pleasant occasion Thursday afternoon, when, through the kindness of friends in the South Church, they took tea together in the chapel of that Church.

The sacrament of the Lord's Supper was administered in three churches, all *full*, on Thursday afternoon. At the Tabernacle Church Dr. Daggett and Rev. Edward Hawes presided at the table; at the South Church, Drs. Chapin and H. M. Storrs; and at Crombie Street, Drs. Wolcott and Andrews.

At the business meeting Thursday morning, as reports were presented from committees on the different missions, missionaries present from, or expecting soon to go to several of the fields, were introduced, and made brief but effective addresses. The assembly heard thus from Mr. Riggs, a son of Rev. S. R. Riggs, so long of the Dakota mission; Mr. Schaufler, of the European Turkey mission; Mr. Noyes, from Madura; Mr. Tyler, from South Africa; and Messrs. Woodin, Goodrich, and Gulick, from China. On Thursday evening addresses were made at the Hall by the President of the Board, Rev. H. N. Barnum, from Harpoot, Turkey, Rev. J. T. Noyes, of the Madura mission, and Dr. Smythe, of Andover Theological Seminary.

On Friday morning, Secretary Clark introduced the missionaries soon to go forth, either for the first time or returning, to distant fields, when the congregation spontaneously broke forth in singing — "Ye Christian heralds, go proclaim." Addresses were made by Rev. (Col.) J. D. Davis, about to go to Japan, by President Chapin, of Beloit College, Mr. Gulick, formerly of the Micronesia mission, and Mr. Barnum, from Harpoot; the Board united in a special prayer of thanksgiving, led by Dr. Alden; President Hopkins made the farewell address to the people of Salem, which was

responded to in behalf of the Committee of Arrangements and the people, by Rev. Charles Ray Palmer; the usual closing hymn — “Blest be the tie that binds” — was sung; Dr. Anderson pronounced the benediction, and the Board adjourned.

REMARKS.

With the single exception of the Jubilee meeting at Boston, in 1860, this was perhaps the largest meeting ever held by the Board. The names of 87 corporate and of 636 male honorary members were entered by the Assistant Recording Secretary, and these were but a small part of the great multitude of friends of the cause gathered at Salem. At least 2,000 are said to have been entertained by families, and 2,000 more received tickets for meals at Central Hall, who returned to their own homes, or went to other towns, to lodge. The hospitality of the city and the adjoining towns was very largely taxed, very generously and nobly exercised. *Arrangements* were admirably made and carried out by the Committee; the *weather*, until Friday morning, was all that could have been desired; the *place* of meeting — Salem, the home of Worcester, the place where the first missionaries were ordained, the port from which a part of that first company sailed — was one around which gather many associations of deepest interest; the *hall* in which the business meetings were held, though by no means large enough to accommodate the thousands who desired to be present, was larger than any church in the city, and very convenient in its location, its platform and seat arrangements, and its adjoining rooms.

This was the first meeting of the Board after the withdrawal, to so great extent, of Presbyterian members and patrons, and many familiar, honored, and loved faces and voices were missed. But deep and pleasant interest was awakened at the outset by the Report on the Home Department, and the remarks of the Secretary with reference to the provision which had been made by the churches, and in the providence of God, for all the expenses of the year, and for paying almost the whole of the debt with which the year commenced. That interest was intensified Wednesday morning, by the paper read by the Home Secretary on the duty of Congregational churches towards the missionary cause — a paper to which very special attention is invited — and by the report of the Foreign Secretary — extemporaneous, so that it cannot be given here — of his recent visit to missions in Turkey, and was well sustained through the whole series of meetings, — carried to the highest point Thursday evening and Friday morning, — by addresses and appeals of great tenderness and power, from pastors and laymen of the home churches, and by missionaries from abroad or just about to go. As this was one of the very largest, so was it one of the very best of the Board’s annual gatherings.

The action at the meeting which demands most of thoughtful and prayerful attention from the Board’s supporters, was the resolve to enter upon a new branch of effort, in nominally Christian lands. It should be distinctly understood, that the officers of the Board have felt, from the first, much inclined to shrink from such new undertakings. They have foreseen difficulties and possible complications less obvious to others. They consent to assume the new labors and responsibilities in obedience to the obvious demand of the churches, and what are thought to be clear indications of Divine Providence; and for ability — physical, mental, financial — to sustain these labors, and meet successfully these responsibilities, they lean upon Divine Grace, and the fervent prayers and generously *increased* contributions of the people of God.

 THE NEW WORK.

In addition to what is said in closing the account of the Annual Meeting, respecting the work to be undertaken in nominally Christian lands, it should be

stated, that this work is designed to be *strictly* and *wholly* one of enlargement. No retrenchment of the work in lands still more benighted is at all contemplated. Existing missions abroad, — so much needing to be reinforced, — the friends of the Board at home, whose sympathies gather so warmly around its old work, should feel no apprehension in this regard. The churches ask this Board to do now, for them, work for which they have been accustomed to contribute through another organization, and for which they will still furnish means and men, without drawing upon contributions designed for, or turning aside laborers called to, other fields. One man, indeed, of large experience in the prosecution, and in the guidance and direction of missionary effort, recently Secretary of the Hawaiian Board, whose training, and executive, organizing abilities seem to be specially needed in connection with the new enterprise, and who would otherwise have gone to Japan, will probably, by special request of the Prudential Committee, go to Spain. But beyond this, it is not proposed to turn away a single man or a single dollar from heathen or Mohammedan lands. What the churches give *extra* for this extra work, the Prudential Committee will employ in it; they design nothing more. The experience of a few years will show what the churches will do, and will throw light upon the path of the Committee.

MISSIONS OF THE BOARD.

Japan Mission.

LETTER FROM MR. GULICK, *July 31, 1871.*

GENERAL VIEWS.

THE statements published in the Herald for October, respecting the arrest of Mr. Gulick's teacher and the attitude of the Japanese Government towards Christianity, will lead the friends of missions to look anxiously for more recent intelligence from that field, and to read with interest anything which may throw light upon the prospects of Christian effort there. The following letter shows that up to the close of July the brethren had obtained no satisfactory information in regard to the fate of the teacher and his wife, and still felt that there was little probability that they would ever see them again. It presents, also, other indications of the hostility of rulers, and the difficulties which for the present encompass the missionary work in that land, and should lead, therefore, to more fervent supplications at the throne of grace. The promises are sure, the door will be opened; Japan is one of the lands that must be given to Christ; and the faithful efforts and fervent prayers

of Christians may hasten on the time. Mr. Gulick writes: —

“ Upon my arrival in this country, witnessing the apparent freedom of intercourse between foreigners and natives, I failed to see, as now, the determined and active hostility of the Government towards every form of Christianity.

“ When Mr. Greene first came to Kobe, with but a limited knowledge of the language and engaged a part of the time in services for the foreign community, he received but little attention, and no annoyance from government interference. But during the past three months the case has been quite different.

“ The first act of annoyance was an order from the local authorities, that all *samurai*, or two-sworded men, attending foreign schools, should lodge outside of certain designated limits on either side of the city. At that time there were, I think, three of these two-sworded men attending Mr. Greene's morning prayers, and either in his service or studying the English language with him. They were at once obliged to find new lodgings, outside of the prescribed limits, and subjected to the in-

convenience of a long walk if they would continue to attend. There were scarcely any other persons in Kobe affected by this order, and Mr. Greene and I both felt that the order was intended primarily for them.

"Not long after this, Mr. Greene and we received two calls from a person who asked us many questions relative to our religion, the number and names of the missionaries in Japan, etc. Upon being asked what the Government would do to any natives who might, under our teachings, embrace Christianity, he replied that they would cut their heads off. We all felt, at that time, that this visitor was a government spy, and we are now confirmed in that opinion.

"The third step was the midnight arrest of Yeinoski, my teacher of the language and copyist, and his wife, a month ago, by order of the Governor of this port, at the instigation of the secret police of the Imperial Government, of which I wrote fully, by the mail two weeks since. We were informed ten days ago, by the Vice Governor, that Yeinoski had been taken to Osaka, for trial by the Imperial Secret Police Court. To-day the Vice Governor states that he does not know where Yeinoski may now be. There is but little probability that we shall ever again see or hear from him.

"Three days since, a Japanese of apparently high rank, and of genteel bearing, called upon Mr. Greene, desiring to converse upon several subjects. They held converse for three hours. He made many inquiries in regard to the Christian religion; desired to know the difference between Roman Catholics and Protestants; the comparative number of these two divisions; and also the distinctive features of the various sects among Protestants. He asked Mr. Greene if we knew the cause of Yeinoski's arrest, and said that the authorities would treat him well, but that they would not be likely to release him soon. Mr. Greene said that when the treaties with Christian nations were revised, in July, 1872, we thought they would insist upon a clause granting full religious toleration. He inquiringly replied,—"And what if Japan should refuse to grant it?

What would the Christian nations do about it? Would they go to war?" Mr. Greene thinks that this caller was sent by the Governor, partly perhaps to soothe our fears in regard to the safety of Yeinoski, and thus at once prevent our great solicitude for him, and relieve himself of our importunity in regard to him.

"It was evidently the intention of the Governor so to effect the midnight arrest that we should never know where Yeinoski had gone, or what had become of him. The Yedo Government is doubtless annoyed that the would-be-secret arrest should have been so bunglingly executed that we were enabled to trace the matter as far as we have, and thus to bring it to the cognizance of the American Minister. Hence this gentlemanly call. Still another object of the interview was, doubtless, to deter others from continuing to attend on Mr. Greene's instructions. He remarked, incidentally, 'Your teacher here (then sitting by) if he attends religious service, will be liable to arrest at any time.' Since the above visit was made, Japanese officers have called a poor old farmer (the father of one of Mr. Greene's domestics) to account, for having stood surety for Yeinoski, aiding him in renting a house upon his arrival from Yedo with Mr. G. more than a year ago. Mr. Greene's domestics no longer dare to attend his morning prayers.

"The end sought by the Government has been effected. This opposition to our work and to our influence, you will note, does not arise from prejudice, religious bigotry, or ignorance upon the part of the people, but from the fixed policy of the central Government, whose police system exceeds in efficiency that of any other country in the world, and who wield unbounded control over the 34,000,000 of inhabitants in the Empire.

"Until the government policy in regard to Christianity is changed, the gospel cannot be declared in any but the most limited manner, to any number of natives upon the soil of Japan. The Government will find no difficulty whatever in making the people afraid to have anything to do with us, or to listen to us. As to whether any change in this regard can be brought

about at the time of the revision of the treaties, in July, 1872, you can judge better than we who are upon the ground, as much more can be done to affect that question in England and America than in Japan."

North China Mission.

SEVERAL letters have been received recently from the North China field, from which extracts will be given, under appropriate headings.

THE NEW TESTAMENT IN THE SPOKEN LANGUAGE.

Mr. Blodget writes, in his "occasional notes," under date July 7: "We have this day finished the revision of the Acts of the Apostles, and have thus completed our seven years' work in rendering the New Testament into the spoken language of China. The work has been very carefully done; yet it has many defects, of which no one can be more conscious than those who have performed it. May it meet with the blessing of God, and subserve the interests of his kingdom among this people."

THE ATTITUDE OF GOVERNMENT.

Under the same date Mr. Blodget states: "I have recently seen an extract from an English paper which reads as follows: 'An important dispatch of the Chinese Government to the Foreign Ministers has been published, in which the former demands the abolition of female schools; that teaching against Confucius and the Chinese doctrines shall be forbidden; and that missionaries, except at treaty ports, shall be considered as Chinese subjects. The dispatch declares that the attendance of women at religious services will not be allowed, and that in the case of the occurrence of another massacre, compensation will not be granted, and actual murder only be punishable.'

"Such a document, embracing these and still other topics, did emanate from the Chinese Government. It was not, however, an actual 'demand,' but it expressed the *desire* of the Chinese Government, and was suggested for the consider-

ation and approval of the representatives of foreign powers. A more full expression of their desires, and one to which the document referred to was nearly equivalent, would have been, 'that all Christian missionaries leave China at once, never to return.' This is nothing strange. What else could we expect from a heathen government, where education, religion, and civil authority are all united in the support of the present order of things? The rulers of this country see in Christianity only disorganization and disintegration. If this prevails, their present religious and educational systems must give way. No wonder they do all they can to oppose! And they doubtless would do much more, were it not that they fear Christian nations.

"Throughout Asia, a great and troublesome question for the representatives of Christian powers, for many years to come, must be the personal security of Christians and their adherents,—*liberty* for Christian worship, the propagation of Christian truth, and the performance of Christian duties.

"Whatever theories may be formed on these subjects I know that Christian governments will seek to protect their own people. At present there is a more timid and cautious tone among officials than there was six years ago. Yet this can only be for a time. Even now they, if men of any religious convictions, rejoice in every advance of missions into the interior of China.

"If asked what we are to do in our mission, I say, *go forward*. Let those who come know beforehand all the difficulties, and all the encouragements. The Secretaries of the Board should themselves understand the position, as far as possible, and set it most fully before the young men. If they are willing to come and meet these difficulties, let them come. Hinder them not. The Presbyterian and Church Mission brethren at Hang Chau are facing these difficulties boldly. So are the American Presbyterian brethren from the South, who have missions in the interior. So also are the thirty or more members of the Taylor mission, located at different places in the interior. Mr.

McIlvaine, at Tsi Nganfoo, has a very bold position. Our own mission, at Tung Cho and Kalgan, have for years held positions away from open ports, and are now at Yü Cho, a region quite away from all foreigners, striving to win a permanent foothold there.

"The Roman Catholics are all over the country, and have been there, in the face of all difficulties, for hundreds of years. If they were not there, it would be our duty to go forward; and still more when we can urge, with the Chinese and our own authorities, the precedent they afford us."

YÜ CHO — A COLPORTER.

On the 21st of July Mr. Blodget wrote: "Brothers Pierson and Treat left us yesterday for Yü Cho. May God bless and prosper them. Yü Cho is, in a sense, our only *country* station. Peking, Tientsin, Tung Cho, Kalgan, are all great marts of trade, both local and from remote places. Yü Cho lies quite away from any great thoroughfare, and is only a center of trade for the market towns and villages in the surrounding region. We look with interest to efforts in this new field.

"Wong Wan Chung, a native brother of much promise, also left us yesterday, to sow the good seed of the Word in the country. Would that we had twenty such men to send abroad into all this region."

TIENTSIN — HELP NEEDED — GOOD NEWS.

Mr. Stanley wrote from Tientsin, August 3d: "In this city everything is quiet. We have never before had so good audiences during the hot weather as this summer, nor more attentive. No inquirers are coming forward, however. Yet I am inclined to think a spirit of inquiry is abroad, and I hope the way is preparing for a blessing to attend our labors. I am convinced that were it not for the spirit of hatred to foreigners that has been manifested by the Chinese authorities, not a few would now be found ready to confess Christ. But warlike preparations, and other acts of the Government, keep their minds in an unsettled state. I look forward, however, with a good deal of hope

to the future, and wish my other chapel was completed.

"I am feeling utterly tired out and weary of asking for help to do a work sufficient for the energies of three men. The work suffers, and *must* do so more and more every year. The strain of the past year has told on me a good deal, and now I am in sorrow and anxiety in regard to some of my members. One, received a year ago last April, has gone back to the Mohammedans. The sufferings of the past, and the cruel action of the Chinese Government, in every possible way manifesting itself against those having connection with foreigners, endeavoring to render the profession of Christianity odious, and debarring from privileges formerly enjoyed, is, I fear, turning others away from the truth.

"From Ning Ching I had very encouraging intelligence about three weeks ago. The three who were baptized last year appear to have been trying to be faithful to Christ, and to lead others to him. They are desirous to have me visit them; and also to come to Tientsin and spend a time in receiving more full instruction in the truth. Several others appear to be interested in the gospel, and are studying our books. I hope to be able to visit them this fall, but am fearful that local cares will hardly permit me to make a cart journey of 200 miles so soon. An agent was recently sent to visit and labor at that place, and also at Têh Cho. He will spend some time in village work, as opportunity offers, returning some two months hence to report."

VISITS TO CHO CHO.

A letter from Mr. Holcombe was published in March last, with reference to Cho Cho, visits there, and the baptism of a man from a village a short distance from that place. Mr. Holcombe wrote again, July 26th, taking up the narrative at the point where his former letter left it, as follows:—

"The week after I wrote you, Brother Sheffield and I went again to Cho Cho, and spent a number of days in missionary work. The notable feature of this visit was the going to the village twenty li south-

east of Cho Cho, where the baptized man's parents lived. We spent a day of the greatest interest and profit there. The whole village literally turned out to *hear us preach*, — not to examine our dress, — and they listened five hours to as earnest, plain talk about Christ as we knew how to give them. Many believed — or said they did — but some doubted. The mother of the baptized man openly declared that she believed in God, and trusted in Christ to forgive her sins; but her husband openly opposed and denounced the doctrine. So we had little hope of her daring to come forward and profess Christ.

“In February, Brother Sheffield and I went again, this time with the special purpose of renting, if possible, a chapel on the main street of the city, where we could preach, and receive inquirers. Heretofore all our preaching had been done on the street, and it seemed to be time that, for the sake of the better class of Chinese, our gospel should have that respect among them which a ‘local habitation’ would give it. But all our efforts were unsuccessful. The Governor of the city had denounced heavy penalties upon any one who should rent a building to the foreigners, and the people stood in too much fear of him to enter into any arrangement with us. We could have bought a place at a very low price, but could not rent at any figure. And that is, *practically*, the case throughout all North China.

“So our efforts at securing a chapel were of no avail; but we did something better than that. On the second day of our stay, the baptized man — referred to above — brought two young men to us from his native village, who said they had heard the truth from us each time we had been there, and had for a number of weeks been believing in and praying to Jesus, and keeping the Sabbath; and they now wished to be baptized and openly confess Christ.”

THE ENLIGHTENING SPIRIT.

“As they had never talked with any foreigner before on the subject of religion, nor indeed with any one but the

convert, I had some doubt as to the possibility of their having an *intelligent* belief in Christ, especially as neither of them could read. But our conversation with them gave us a most gratifying disappointment, and gave me new understanding as to the power of the Holy Spirit in purifying the heart and enlightening the understanding of a poor heathen, when away from all possibility of human instruction. What they knew of Christ, and their earnest faith in him, spoke well both for their own sincerity and *eagerness* to be saved, and the faithfulness of the baptized man, Kao, in leading them, step by step, in the way of life. I would not have believed that the man Kao himself knew so much of the doctrine until I saw his knowledge reflected in the knowledge of these two whom he had taught. It would have touched your heart, I am sure, to have heard their broken prayers for themselves, and for their relatives still in their idolatry. And so, on Sabbath evening, in our little room in the Chinese inn, I received their assent to our doctrines, and then put the water of sprinkling upon their heads; with a fervent prayer that Christ would cleanse their hearts in his most precious blood, and make them to be his true, faithful witnesses in that heathen city.”

SEED GRAIN.

“During the last weeks of March, Miss Andrews, Mrs. Holcombe, and I went again to Cho Cho; this time especially to give the ladies opportunity to do some work among the women in the vast outlying village population about Cho Cho. They found large numbers of women ready and willing to hear the truth, and in some cases manifesting anxiety to know the way of salvation.

“Before going on this tour, Dr. S. Wells Williams, our Secretary of Legation, kindly gave me some seeds of various sorts, wheat, etc., which he had received from Washington, and I took them along and distributed them among the farmers in Kao's native village. The effect was excellent. Those who doubted my motives before were convinced, thus, that I only wanted to benefit and do them good. And now that the seeds have come up

and are growing finely, by every inch that they increase in height and size, by so much does the confidence of those villagers in the purity of my motives and my desire to benefit them increase. After giving away those seeds, I thought it a legitimate subject for prayer that they might come up; and now it seems quite proper to ask that nothing may interfere to prevent their producing an abundant harvest; since they will thus prepare the soil in those hearts to receive the truth at the hands of the foreigner from whom the seeds came."

A LONG TOUR TO THE_SOUTHWEST.

"But I wanted *especially* to tell you about a longer tour which I have recently made, into the southwestern corner of this province. I left Peking on the 6th of June, and my first stopping-place was Pao Ling Foo, 320 li [about 107 miles] southwest. I went entirely alone, as there was no foreigner to accompany me, and we had no native helper who could be spared from his work in Peking. At Pao Ling Foo I remained, on my way down, three days and a half, working daily some four or five hours on the streets. The people seemed very anxious to get the books, and I had no difficulty in selling all I had at a good price, but there was a very manifest unwillingness to hear me preach. I could hardly account for this peculiar state of feeling, but was forced to accept it as a fact, and, while on the street, to confine myself largely to book selling, only putting in a word of doctrine here and there as I explained about the books. On the other hand, those who came to my room at the inn, did not come at all to buy books, but to talk, and I had many long and interesting conversations with such persons. Pao Ling Foo seems to me to be a very important centre, and I think it should be occupied by us as a missionary station at no distant day. From that city I went on 300 li [100 miles] further, in a southwesterly direction, to Chéng Ling Foo, which was my furthest point from Peking. Heavy rains almost entirely prevented my doing any work there. The city has a dilapidated, worn-out look, and is greatly inferior to Pao Ling Foo in every respect."

A DECAYING BUDDHIST TEMPLE BESIDE A ROMISH CATHEDRAL.

"Of one thing which impressed me greatly there, I must tell you. Just inside the east gate of the city, there is a Buddhist temple of very great extent, and within it an idol nearly a hundred feet in height. Everything about the place is on a large scale, the buildings and grounds are immense, and the number of idols, great and small, almost exceeds computation. The place is under the special protection of the Emperor, but everything about it is going to decay. Roofs are falling in, walls tumbling down, gold-leaf peeling from the faces of the idols, and their legs and arms are getting sadly out of joint; while within less than a stone's throw of this heathen temple rise the pointed arches and Gothic proportions of a Romish cathedral. I heartily wished that the beautiful structure was a Protestant church, yet I could not but accept the significance of the lesson which those two buildings side by side taught me,—the one the representative of the decay of a wicked idolatry, the other of the new growth of a *Christian* faith; distorted and perverted it is true, but still a *Christian* faith. The one represented the decay and death of blind superstition, the other the coming in of a new, true, spiritual life. O for the time when, by the side of every decaying Buddhist temple in this dark land, shall rise the walls of a Christian church!"

TRUTH WIDELY SCATTERED.

"On my way back I spent two days, full of interesting and hard work, at Ling Cho, and half a day at a large market town, still nearer to Pao Ling Foo. I also spent another day at the last named city, and four days at Cho Cho. Of course the most interesting part of my whole tour was at the last mentioned place, where I have been so often before. The whole journey was one of seed sowing. I disposed of several thousand copies of portions of the Bible and other Christian books. One peculiar feature of the journey was the fact that it was made at a time when, the triennial examinations at Peking having just been completed, the inns were full of expectant officials, on their way home from those examinations.

So I saw, talked with, and distributed books to people, literally, from every province in this vast empire. Eternity alone can determine the results of that seed sowing."

OPIUM.

"The great curse of China was constantly before us. At the inn at Pao Ling Foo, where I spent four nights, the room adjoining mine was occupied each night by these expectant officials, and opium was smoked in the room three nights out of the four. And for two thirds of the 600 li which I traversed, I was literally never out of sight of fields of the poppy plant in cultivation. This province, with a most thorough system of irrigation, and the most liberal use of composts and fertilizers, will barely support, on the coarsest of food, its dense population. In view of this there is something awful in the fact that such a large proportion of its area is given up to the cultivation of that drug. I believe that the gospel of Christ alone can save the millions of China from the utter ruin, both for this life and the life to come, which opium is rapidly bringing upon them."

Eastern Turkey Mission.

THE HARPOOT FIELD—PROGRESS.

A LETTER from Mr. Wheeler, of Harpoot, sent to the Foreign Secretary while he was in Turkey, presents a view of the missionary work and its prospects in that field, which readers of the Herald will be glad to see. The letter is dated April 17, and states:—

"A full 'report' of the work in Harpoot and its out-stations, during the year past, would require more pages than I have time to write or you to read. We hoped you would come and see for yourself, but, as that cannot be, we must satisfy ourselves with a glance at a few of the prominent facts of interest in the development of the work. . . . Our relations with the churches have ever been of the most cordial kind, and never more so than during the year past.

"The sale, during the past two years, of 794 Bibles, 5,685 portions of the same,

and 21,202 other volumes, not including 4,000 volumes sold to other stations, proves that the leaven of intelligence is working. Two hundred and three Arithmetics, and one hundred copies of Dr. Goodell's sermons sold since their arrival, a week ago, are proof of a thirst for knowledge of two sorts, both of which we desire to see the people possess. We are glad to see, too, that the number of persons under instruction in our schools is increasing. It has risen to 1,345 boys and 661 girls. There are also 694 adult learners, while the number brought under instruction by the spirit of emulation outside of our schools is much larger than this. In many places the Armenians have established permanent schools, and many adults, ashamed of their ignorance, are learning to read while avoiding the reproach of coming under Protestant teaching.

"We are sorry to say that in some sections of the field, particularly in Arabkir and vicinity, the spiritual work does not appear to have advanced. It is also a sad fact that three churches have become pastorless, one by the death of its pastor, and two others from other causes; but in the process, a useful lesson has been taught all the pastors, both present and prospective, which will tend to make the pastoral relation more permanent.

"One new church has been formed, that in Hainè, and bids fair to be very efficient in that hitherto discouraging part of the field. Two other churches will be formed so soon as the right men can be found for their pastors. In two other out-stations, one of which was but a short time since in a very unpromising state, the work has made very encouraging advances. In one, Sarnkamush, the people rose in midwinter, and, without consulting us, erected a place of prayer. In the other, Chemishgezèk, where the purchase of a chapel, pastor's house, and school-room, for \$400 (of which the people paid half), threatened to cost the loss of their helper, they suddenly rose in a spirit of Christian zeal, and agreed to pay even more than we had required. In nine other places the work has, for the first time, evidently *opened*, and the people not only begin to accept, but also to care

for their helpers. From one place, Egin, in which a month since we expected to pay rent for the helper's house for the coming year, comes word that not only have the people paid the rent, but they even hope to support the helper himself. We shall see.

"Some of the churches have manifested much zeal and activity in Christian effort, especially the newly planted one in Haboosie, where a few days since they dedicated a chapel capable of seating seven or eight hundred people, four-fifths of the costs of which they paid, and are now going on to erect a pastor's house and school-rooms, at least two-thirds of the expense of which they will pay, and begin the year 1872 as an 'independent' church, making *ten* out of eighteen churches self-supporting. Happily the Evangelical Union, at its last meeting, decided to form no more churches which should require aid in the support of their pastors, so that we may hope to see, ere long, some born Minerva-like. A comparison of some items of 1869 and 1870 will aid you to get a general view of the two years:—

	1869.	1870.
Number of helpers	115	122
Members received to the churches	83	91
Total members	514	612
Preaching places	52	56
Average congregations	3,269	3,632
Registered Protestants	3,966	4,318

"In the report for 1869 the fear was expressed that, owing to the fact that several unusual contributions had been made for chapel building and other objects during that year, the contributions for 1870 would show a falling off. We are glad, however, to see that the sum of 111,000 piasters (\$4,884) for that year, has increased to 114,500 (\$5,038) for this year; so that, if we subtract from the Board's expenditures those items which pertain to the *missionaries* and their *special* work, it appears that the people have paid nearly or quite half the expense of the general work, including chapel building, schools, support of pastors and preachers, etc. This evidence of growth appears also in the fact, that while the work is extending, and we are making increased expenditures in the department of schools,

we ask, for 1872, \$400 less than you gave us for 1871. And we hope to go on thus decreasing our drafts upon the churches at home.

"Henceforth we shall need less money and *more prayer*; for this finishing of the work is in some respects even more perilous than was its beginning. No one not in actual contact with the mass of mind about us can realize into what a ferment of excitement and expectation the gospel has thrown it. The people need, wish for, expect, and demand a thousand things which they cannot *now* have; and sometimes the most earnest ones are inclined to take the missionaries by the throat with a 'Pay us that ye owe!' It was this mental ferment, with an infusion of selfish feeling, which caused the troubles of a year ago with a few of the pastors. But we are encouraged by the reflection that these things must needs be, in such a work of awakening and reform as that which is here going on.

"We *must* quarrel with you before we can become *men*, and free," said Hagog Effendi to me, a few weeks since. And he was right. These 'must bes' do indeed sometimes try our faith; they always wear upon our strength and nervous systems; but in the midst of them all, while we, as now, see the good work advancing on all hands, the hosts of the Lord increasing in numbers and strength, and advancing upon the enemy *all* along the line, we will not yield to discouragement; but, even in the most trying hour, will look up and press on, cheering ourselves and others with some song of praise for what our God has done, is doing, and is going to do."

CHAPEL-BUILDING AT CHEVERMEH—OBSTACLES.

Mr. Pierce wrote from Erzroom on the 20th of July, mostly with reference to difficulties encountered by the Protestants at one of the out-stations, in their efforts to build a chapel. He mentions the opening of the schools at Erzroom, about May 1st, with but four young men in the training class, and seven pupils in Miss Van Duzee's school; but these were "taking hold of study with increased zeal and interest." He then writes:—

"In regard to the work in general, I can only say we labor in hope. We have spoken very often of the Khanoos plain, about sixty miles from Erzroom, and you may remember that the church at Chevermeh began to build a chapel last fall. Winter came on and they were unable to finish. It was their intention to resume work early in the spring, so as to have it completed before harvest time; but when they were just ready to commence, they received notice from the local Governor that they could not resume work till they obtained permission from Constantinople. It was evident that the enemies of the truth had been at work during the winter, and had influenced the Governor to stop, or at least hinder the completion of the building. Not knowing what to do, our brethren appealed to us. Mr. Cole had left for Mardin, and on looking into the matter, I found that nothing could be done here, and that to get the thing started right, I must go to Chevermeh. Mrs. Pierce was quite sick, and Miss Van Duzee's time was fully occupied with her school, but we concluded it was best for me to go. Accordingly the next morning I was on the road, soon after sunrise, and the following day, towards evening, we entered the village of Chevermeh, thoroughly tired out, having been in the saddle twenty-two out of the last thirty hours. We were welcomed most cordially by the brethren, and in a few moments all thought of weariness was gone. The next day being the Sabbath, we had three preaching services, and a church meeting. As the weather was fine and the congregation large, we held our meetings within the partially built walls of the new chapel. Monday we visited the local Governor, and had a long interview with him in regard to chapel business. At first he seemed to manifest but little interest in the matter, and for a while it looked as though no good would result from my visit. I finally concluded to try once more, and gave him some rather plain talk. Of course I had to speak through an interpreter, as I do not yet know Turkish, and I was not a little disturbed to find that my man would not interpret all I said, as he was afraid the

Governor would get angry if he interpreted truthfully.

"I said what I had to say and rose to leave. As we were going out the Governor called to me and said if I would send a man to him the next day he would give me a paper to the Governor at Erzroom, stating that there were no objections to our building, and asking him to give orders for the completion of the chapel. I afterwards learned that he understood nearly all I said, as, though a Turk, he understands Armenian; and that is the reason why he promised to give me the paper.

"The next day I spent among the brethren, and the next morning at a 'sunrise prayer-meeting,' which we held just before mounting our horses to return to Erzroom. I was much encouraged by the spirit of the brethren, especially as they individually and unanimously pledged themselves to give a *full tenth* to the Lord's work the coming year; and not only the coming year, but *every year*, as *long as they should live*. Thus encouraged I started on my return journey with a light heart, reached home the next evening before dark, and was rejoiced to find all safe, and as well as when I left.

"But the next day I was sadly disappointed; for, on giving my paper to the Governor I found him much worse than the one at Khanoos. Talking did no good, and the result is that the brethren must wait till permission to build can be obtained from Constantinople. It is a great disappointment to them, and also a great damage, as they cannot build nearly as cheaply in the fall as in the spring. Besides, it is very probable that permission from Constantinople will not come in season for them to finish before winter again comes on. We can only pray and wait."

Western Turkey Mission.

CESAREA.

(370 miles east southeast of Constantinople.)

LETTER FROM MR. BARROWS. *July 25, 1871.*

THE Herald for October contained extracts from the annual report of the

Cesarea station, presenting somewhat fully the cheering aspect of the work in that field. But this letter, of later date, so far as it presents like facts, will be read with no less interest because of statements thus already published. The facts which it brings to view are important as a basis for its earnest appeals, and, in connection with its exhibition of a true mission policy, are well worthy of attention.

SCHOOLS.

"In noticing a few facts connected with our work, I will begin with the schools. These, with very few exceptions, are in a condition which gives us much encouragement. At the beginning of this year, it was announced in all the schools in our field, that no scholars would be admitted without tuition. This rule was to be without exceptions. The really poor would be provided for, but all must pay something for the privilege of receiving an education. We expected a struggle; and, as a matter of course, like everything else new among this people, the subject was talked over for time enough, if labor were properly compensated, to earn the money required; but at last there was no very serious opposition — mainly because it was understood to be a fixed thing. And thus far the result is quite equal to our best expectations. The first and most difficult step has been taken, looking towards self-supporting schools in our entire field. At a recent examination of the boys' school in Cesarea, some of the pupils, in their recitations in grammar, geography, and arithmetic, would have done no discredit to any similar school in America. This school has now about seventy pupils, under the excellent instruction of a recent graduate of the Marsovan seminary."

NATIVE FEMALE TEACHERS.

"Here, in Talas, we have a promising school, though as yet small. It was started only six months ago. The teacher is a graduate of the girls' school in Marsovan, and is doing well. Two of the last class of graduates from that seminary came to our field. One is a native of Gemerek, and is teaching there. So far as we have been able to learn, she too has succeeded

well. These girls, on returning to their native villages to teach, are subject to no small amount of persecution. The question asked them *all the time* is, 'Why don't you get married?' It is expected here, as a matter of course, that every girl will be married at the earliest marriageable age; and, if she is not, the fact furnishes an occasion for gossip which is sure to be improved."

GENERAL PROGRESS.

"In regard to the general progress of the work in our field, I believe I may properly speak with much confidence. The Lord is already doing great things for us whereof we are glad. We notice a steady growth which is especially gratifying. Two more Protestants have recently been added to our little community here in Talas. Germër, a fine Greek village only three miles distant, is being opened to the gospel. A nucleus of Protestants is already formed there. In Enderlik, a similar village, a man of wealth and intelligence has recently embraced the truth, and now declares himself in full sympathy with the Protestants. In regard to the new impetus given to the work at Zinjirdere, by the hopeful conversion of several men belonging to that village, while residing in Adana last winter, respecting which letters have already been sent to the Herald, there is now still more reason for thanksgiving and encouragement. These men have come home, and they seem like earnest, living Christians. It is still too early to pronounce upon the work very positively, but at present everything connected with it conspires to awaken new interest and new hope."

LABORERS WANTED.

"Zinjirdere is now greatly in want of a permanent preacher, and the same may be said of many other places in our field. Where shall the men be found? In Everek, a village a few hours distant, among the mountains, there is now, as we have recently learned, a little band of men and women who have received the truth — some ten or more in all. This village is very near Chomaklu, where we trust a church will be formed at no distant day,

a hopeful work having been in progress for some time.

"I might go on to speak of other places in this vicinity, where we believe the Lord is soon to open a wide door before his servants, but I must turn to the more northern part of our field. Brother Farnsworth has just passed through that region, and his report is entirely cheering. Not that there are no obstacles to the progress of the truth there; not that there are no failures, and no single features of the work which, if taken alone, would be discouraging; but as a whole there is steady progress. Many in this large neighborhood of Armenian villages are becoming enlightened, and are declaring themselves ready to be known as Protestants. We do not use the word Protestant as synonymous with Christian, but if a man is willing to be known here as a Protestant, he has at least taken the first step towards the reception of the truth as it is in Jesus. Of such we have much hope. When therefore Brother Farnsworth is able to report, that in one village, where heretofore little apparently had been accomplished, there are now some twenty-five persons who are breaking the chains of their old superstitions that they may form a Protestant community, our hearts are cheered.

"But this is not the only favorable item of news that comes to us from the northern part of our field. In other villages many are opening their eyes that they may see, and their ears that they may hear. They are inquiring what the new doctrine is, and are manifesting a readiness to listen to the truth. More books have been sold, more newspapers have been read, and more work has been done in this region within a few months than ever before. Every indication points to the speedy opening of a highway for the messengers of the gospel. But from whence are these men to come? In this question we feel a deep and painful interest. As it seems to us, the fields of yellow grain upon our broad plains are no more ready for the sickle, than are thousands of souls in our missionary field for the garner of the Lord. But where are the reapers?"

BRETHREN PRAY FOR US.

"We do not ask for *men* from America. Other stations are more in need of such help, and new stations must be formed at once if the work is to be carried forward throughout this entire mission field. We do not now ask for new missionaries. But what we *do* ask for is money with which to carry on our work, and *the united and unceasing prayers of those who have sent us hither*; that God may raise up among these peoples a great number of young men, who shall become messengers of life and salvation to their countrymen. And for this the way seems prepared. There is no want of encouragement to prayer. Missionaries are in the field to supervise the work. A theological seminary, with able and devoted teachers, is ready to give the necessary instruction. The Bible is brought to the doors of the people, printed in their own tongue.

"What more is needed? What shall be done? The strongholds on which, more than a thousand years ago, Satan raised stolen Christian banners, and in which his armies still lie entrenched, must be pulled down. And native hands must do this work. Missionaries alone cannot do it. They do not know how, and if they did, it would not be possible to bring enough of them here. Armenians must preach the gospel to Armenians, Greeks to Greeks, and Mussulmans to Mussulmans. These have such access to the hearts of their people as foreigners cannot have. The one great want of our field, therefore, is the baptism of the Holy Spirit, giving the new life of burning love to souls, so that wherever there are young men who have received the truth, there may be heard the inquiry, 'Lord what wilt thou have *me to do*?'

"I fear it is sometimes taken for granted that every young man who is really converted on heathen ground is at once a Paul. But these young men are babes in Christ. They are peculiarly liable to yield to temptation. They are mostly very poor. They feel under the necessity of laboring to support themselves or those dependent on them. They are often persecuted. Their relations oppose the proposition that they should become

ministers. There are *real* obstacles in the way. These men need the spirit of him who, as the first apostle to the Gentiles, journeyed through these same lands, everywhere proclaiming, with burning words of faith and love, the gospel of the despised Nazarene. How shall they receive this spirit? We believe God will grant it in answer to prayer. *The church must pray.* Not as a formal thing, once a month, but there must be *pleading* with God. There must be faith in God's promises. He has said that the heathen *shall be given* to his Son. Is his word believed? Do Christians pray and act as if they believed it?

"It is no fancy of an enthusiast that within a few decades of years very great progress should be made in bringing the *whole world* to its Saviour. Such a work is no impossible thing. The missionary, as he stands alone, and watches the few first germinating seeds of spiritual truth which he has been permitted to drop into a heathen soil, though he gazes through his tears upon the long procession of darkened souls, as they press on down to darkness eternal, does not feel that the work of saving these souls is an impossible thing.

"At first the work is indeed small. So is the grain of mustard seed, but it becomes a great tree. The leaven is invisible, but it leavens the whole lump. The work of raising up evangelists among a degraded people, and of planting among them self-supporting and self-propagating churches, may seem, in its beginnings, very small; but the seed so insignificant, if placed in the soil by the hand of faith, shall surely become a great tree. We do beseech those who have given us the privilege of laboring here, to give us also their prayers. Let no Christian who desires to have a part in the fulfillment of Christ's great commission to his disciples, neglect to pray that God would so touch the hearts of the young men converted on missionary ground, that they shall feel constrained to become apostles to their countrymen, that they may be saved."

European Turkey.

A CALL FROM MACEDONIA.

MR. LOCKE wrote from Samokov, June

15, giving account of a tour in Macedonia. Most of the details, perhaps, may be omitted, but what is said of one of the cities visited, and the concluding portion of the letter, should have a place in the Herald. The second Sabbath on the tour was spent at Veles, and Mr. Locke writes:—

"Veles is said to have 2,000 houses, two thirds Bulgarians; and the same is true of the 95 villages under it. The city is built on the sides of two mountains, there being just space between for the river Vardar to flow. We were much pleased with the appearance of the inhabitants. A spirit of religious freedom and inquiry was manifest here that we saw nowhere else. Many of the leading merchants have business connections with Vienna and Salonica, and, as a natural consequence, modern ideas and customs are fast gaining a foothold. This is seen in the dress of the people; in the building and arrangement of their shops, and especially of the new houses. We made the acquaintance of one of the wealthy and influential families, and became very much interested in its members,—a widow and her four sons, the eldest a married man,—all of them living in the paternal mansion. The mother—some 60 years of age—has lately learned to read, and has now, as I was informed, her Testament as her companion. On the day after our arrival we had a long conversation with the eldest son. Never before had I met with one who showed so much desire to know the truth. During our conversation he said: 'Is there no missionary to come and live here? You see I know in part, and I desire some one to come and teach me, and show me what more I must do. Do you see that house and this garden? (pointing to a new house, built on one side of a garden which borders on the river where we were then sitting.) I will give any missionary the use of them rent free, if one will only come and occupy them.' I was obliged to tell him that I could not even promise him a helper. Our impression of the place was that it would *not* be a *healthful* locality for a station."

The close of the letter is as follows:—
"By the favor of God we accomplished our tour, passing over the entire distance—210 hours, 630 miles—in 37 days, on 25 of

which we were in the saddle. It would appear from a good map that we went 'round about Macedonia,' visiting all the important places. According to statistics that we gathered, there are in the region we passed through 3,649 cities, towns, and villages. Salonica, with its population of 85,000, of whom 55,000 are Jews, has two Protestant missionaries to the Jews. But aside from this place, all this region is destitute of any Protestant missionary. The land is beautiful to look upon, and an immense harvest must be reaped from the fields this year. The people are accessible. The Bulgarians, as a nation, are waking to new life and vigor, seeking especially for education — for teachers. Some of the young men are going abroad, to Germany, to England, to France, for education, and they return with a knowledge of French and German sufficient to enable them to read such books as are written by Renan and Strauss.

"While the people are thus preparing to educate themselves, who will come and preach to them the gospel of Christ? How long must it be ere we can respond

to such a call as that of Alexander of Veles, with a helper at least, not to say a missionary? The way is open; the roads are not impassible; and as soon as the railroad now under contract (to be completed in less than a year from Salonica to Iskoop) is finished, there will come sweeping through this now half-wakened land a tide of influence and of civilization, that ignorance and the chains of tradition even cannot resist. Are there none in America to come over and help turn this tide in favor of the truth? Easy would be the task to dilate upon the beauty of this fair domain, to speak at length of its grand, magnificent mountain and valley scenery, of its untold mineral wealth, lying as yet almost undiscovered and unknown. But be ours the task, rather, to portray the land as it is, hungering, thirsting, waiting, for the living Word of God. The dead faith, that now encompasses it like a midnight pall, must soon be thrown aside, to give place to what? A living faith in the crucified One, or an infidelity like that of France? Again we ask, Is there no one to 'come over and help us?'"

MISSIONS OF OTHER SOCIETIES.

BERLIN MISSIONARY SOCIETY.

THE latest Annual Report of this Society acknowledges with great particularity the donations which it received during 1870. They were as follows: From Berlin (of which 100 thalers were given by the Emperor of Germany), 3,341 thalers; from other places, 42,258 thalers; for special uses, 2,895 thalers; from legacies, 490 thalers. The expenditures amounted to 52,317 thalers.

The following table will exhibit the condition of the various stations of the Society — all in South Africa — at the close of 1870: —

STATIONS.	Date.	Labor- ers.	Congre- gations.	Commu- nicants.
ORANGE FREE STATE.				
Bethany,	1831,	3	410	260
Pniel,	1845,	2	60	35
Portjesdam,	1869,	2	153	90
CAPE COLONY.				
Amalienstein,	1865,	4	657	396
Zoar,	1838,	1	126	70
Lady Smith,	1857,	1	105	54

Anhalt Schmidt,	1860,	3	256	114
Riversdale,	1868,	1	181	76

BRITISH KAFFRARIA.

Bethel,	1837,	3	188	77
Wartburg,	1845,	3	148	60
Petersburg,	1857,	2	53	33
Emdiseni,	1861,	1	56	25
Etembeni,	1868,	1	37	21

NATAL COLONY.

Emmaus,	1847,	1	135	66
Christianenburg,	1848,	1	300	180
Stendal,	1860,	1	5	1
Emangweni,	1863,	1	19	12
Emnweni,	1868,	1	—	—
Empondo,	1868,	1	11	7

TRANS-VAAL REPUBLIC.

Botshabelo,	1865,	3	651	335
Leydenburg,	1866,	3	89	33
Pretoria,	1866,	1	45	25
Wallmansthal,	1869,	1	54	00
Tschnaueng,	1868,	1	5	5
Ga Matlale,	1865,	1	17	13
Ga Lekalekale,	1865,	1	15	10
Thutloane,	1867,	2	21	19
Malokung,	1867,	2	1	1
Modimul'le,	1867,	1	21	5
Blauberg,	1868,	1	7	4
Makchabeng,	1870,	1	—	—

The Report does not indicate how many of these "laborers" have received ordination. Two classes are mentioned, the first being characterized as set apart "for church and school," and the second "for colonization." Five native helpers are included in the foregoing table.

It is already known to the readers of the Herald, that one of the stations of the Berlin Missionary Society is within the limits of the diamond field, and that this fact enabled the Directors, at the close of 1870, to cancel a deficit of 10,000 thalers. The friends of missions will doubtless be glad to read the following extract from the Report: "Our Pniel station has been obliged to suffer much within the past year from the diamond seekers, who have pressed into our territory largely, without permission, and seized our lawful property, considering themselves under very little obligation to pay the fixed rates for the privilege of search. The great disquiet and lawlessness which have grown out of this irruption, have exerted an unfavorable influence upon the development of the work of the station, and the order heretofore maintained in our schools has been much damaged. But the services of the Sabbath have been so fully attended that our spacious church has often proved insufficient to accommodate those who came together, and a part of them were constrained to remain without. The diamonds have done some good, in that they have called back to the station considerable fragments of the Koranna people, The number of persons who have desired baptism, fourteen in all, are a proof that the word of God has not been preached in vain to this poor, wasted race."

BOARD OF THE REFORMED (DUTCH) CHURCH.

THE last Report of this Board presents the following statements respecting finances:—

"The receipts of the year have been: From the churches, \$35,530.23; Sabbath-schools, \$5,314.40; individuals through the churches, \$5,535.40; individuals, not through the churches, \$8,492.94; legacies, \$11,744.62; miscellaneous sources, \$4,505.93. Total, \$71,123 52. Deducting \$4,290.37 of the amount received from

miscellaneous sources, and \$11,744.62, received from legacies, in all, \$16,034.99, we have \$55,088.53 left as the offering of the churches during the year. This is an increase of \$5,649.86 upon the sum received from the churches during the previous year. The receipts of the year from all sources are \$13,780.58 more than those of the previous year.

"At the beginning of the year, the outstanding liabilities of the treasury amounted to \$35,000. They have been reduced to \$22,000. . . . The amount of indebtedness still remaining is a serious incumbrance, and should be removed as soon as possible. It will not be wise to enlarge the work while we owe so much. We cannot venture to call for the reënforcements that are so much needed while obligations so large are hanging over us. . .

"To maintain our missions as at present, and without enlargement, and to meet the home expenses, will require an income of about \$61,000. If to this sum is added the present indebtedness, namely: \$22,000, the need of the year will be \$83,000. A general and systematic effort would yield this amount.

"There are about thirty thousand children in our Sabbath-schools. Should each one of them bring one cent a week to the Lord's treasury, for this work so dear to him, the sum at the end of the year would be \$15,600. The Reformed Churches of our communion consist of 60,000 members. If each one should contribute two cents a week for the support of our missions, the total at the end of the twelvemonth would be \$62,400. And the gifts from the Sabbath-schools and churches would amount to \$78,000."}

The missions are three: The Amoy mission, China, with 5 missionaries, 4 churches, 428 members (46 received last year), 46 pupils in schools, 12 native preachers, 6 theological students; the Arcot mission, India, with 8 stations, and 35 out-stations, 7 missionaries, 3 native ministers, 26 catechists, 84 other native helpers, 17 churches, with 659 members, 36 day schools, with 633 pupils, 44 pupils in the Arcot seminary, 55 in a female seminary, and 43 in a preparandi school; and the Japan mission, with 3 stations and 5 missionaries.

LONDON MISSIONARY SOCIETY.

MADAGASCAR.

THE "Chronicle" of the London Mis-

sionary Society, for July, gives the following noteworthy statistics of the "mission in Madagascar, to December, 1870":—

STATIONS AND OUT-STATIONS.	When begun.	English Missionaries.	Native Pastors.	Native Preachers.	Church Members.	Native Adherents.	SCHOOLS.			Local Contributions.	
							Schools.	Scholars.			
								Boys.	Girls.		
ANTANANARIVO,—											
<i>Ambohipotsy,</i> Seventy-two Out-stations .	1862	2	25	421	4,409	37,916	40	1,040	1,040	£ s. d. 616 9 0	
<i>Ampamarinana,</i> Ninety-two Out-stations .	1864	1		190	2,071	31,703	52	905	905	389 12 0	
<i>Ankadibeava,</i> Fifty-three Out-stations .	1863	1		188	1,607	19,013	41	823	824	422 12 0	
<i>Andohalo,</i> Thirty-one Out-stations .	1864	1		134	1,754	9,645	22	471	471	267 10 0	
<i>Amparibe,</i> Thirty-seven Out-stations .	1861	1		165	2,185	13,870	11	326	327	345 19 6	
<i>Ambatonakanga,</i> Thirty-seven Out-stations .	1831	2		213	2,368	14,460	29	629	629	309 12 0	
<i>Analakely,</i> Forty Out-stations . . .	1862	1		125	1,646	11,659	30	563	563	192 9 6	
<i>Faravohitra,</i> Eighteen Out-stations . .	1868	..		77	1,032	7,830	16	380	380	114 3 0	
<i>Ambolitanately,</i> Forty-two Out-stations . .	1864	..		67	509	9,735	20	278	277	130 7 6	
<i>Ambolimanga,</i> Fourteen Out-stations . . .	..	1		38	912	4,926	13	209	208	114 2 6
BETSILEO,—											
<i>Fianarantsoa,</i> Seventy-nine Out-stations .	..	3		169	1,318	43,902	63	1,964	1,964	516 19 6	
<i>Vonizongo,</i> Eighty-seven Out-stations .	..	1		199	1,140	21,000	22	330	330	192 0 0	
<i>Sihanaka, etc.,</i> Nineteen Out-stations . . .	..	..		..	..	6,100	..	..	..	....
Total Out-stations, 621. .											
Normal Schoolmasters, . . .	..	2	..	..	..	..	..	..	..	....
Printer, . . . . .	..	1	..	..	..	..	..	..	..	....
Builders, . . . . .	..	2	..	..	..	..	..	..	..	....
Total, . . . . .	..	19	25	1,986	20,951	231,759	359	7,919	7,918	3,611 16 6
Total, 1869, . . . . .	..	11	20	935	10,546	153,007	142	2,638	2,632	1,950 5 11
Increase in 1870, . . . .	..	8	5	1,051	10,405	78,752	217	5,281	5,286	1,661 10 7

WOMAN'S WORK.

RECEIPTS OF WOMAN'S BOARD OF MISSIONS.

SEPTEMBER, 1871.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Bangor Aux. Mrs. E. G. Thurston, Treasurer, \$25; Hammond st. Society, to const. Mrs. S. P. Fay L. M., \$25; \$50 00
Ellsworth. Young ladies' prayer circle, ad'l, for school at Bitlis, \$2.35; mission circle, "Cup-bearers," \$1.10; 3 45
Holden Aux. Mrs. Ellen V. Cogswell, Secretary, 11 00

Lewiston. Three ladies of Pine st. church, to const. Mrs. Cyrus Balkam, of Robbinston, L. M. 25 00
South Freeport. Mrs. Ilsley's s. s. class, 6 00
Orland. Mrs. Sadie L. Brastow, for Miss Fritcher's school, Marsovan, 10 00—\$105 45

NEW HAMPSHIRE.

Amherst. C. M. Boylston, \$25, L. F. Boylston, \$25, to const. themselves L. M's; 50 00
Bennington. H. S. P., for Report, 25 00

<i>Claremont.</i> E. L. Goddard, to const. his daughter, Miss Elizabeth W. Goddard, L. M., \$25; Mrs. K. N. Piper, for the Cone basket, \$1;	26 00
<i>Exeter.</i> Mrs. G. E. Street,	1 00
<i>Fitzwilliam.</i> Little Laura's gifts,	1 00
<i>Hampton Aux.</i> Woman's Missionary Society,	18 00
<i>Keene Aux.</i> Heshbon Society, toward salary of Miss Wood, at Kessab,	25 00
<i>Nashua Aux.</i> Mrs. R. Y. Smith, Tr.	31 50
<i>Raymond.</i> Auxiliary Society,	4 50
<i>Westmoreland.</i> Mrs. Persis S. Noyes,	1 00—158 25

VERMONT.

<i>St. Albans Aux.</i> Mrs. Mary A. Smith, Sec'y and Tr. (of wh. from Mrs. Maria W. Smith \$50, to const. Mrs. Julia W. Farrar and Miss Julia Brainerd L. M.'s, \$25, from Mrs. Julia Merrill, to const. Mrs. Alida J. Lavender L. M., the Society constituting Mrs. Martha L. Day, Mrs. Melvina Loomis, Mrs. Betsey Spooner, of Iowa, and Miss Salome Williams, L. M.'s);	225 00
<i>Barre.</i> Mrs. L. Gale,	1 00—226 00

MASSACHUSETTS.

<i>Boston.</i> An invalid of two years sends from her earnings \$1; E. Street auxiliary, Mrs. D. F. Wood, Treasurer, \$10.25; <i>Union</i> ch., "A friend," to const. Mrs. Caroline C. Hatch, of Falmouth, L. M., \$25; Mrs. Nathaniel Dana, to const. Miss Mary S. Dana, L. M., \$25; Miss Mason, \$1; <i>Shawmut</i> ch., "L's" weekly earnings for Missions, \$10; Membership, add'l, by Mrs. Ambrose, 1; <i>Mount Vernon</i> ch., add'l, Mrs. Blanchard, 50c; <i>Old South</i> , "L. F. B.," monthly subscription, \$30;	103 75
<i>Boston Highlands.</i> Eliot ch. auxiliary, Mrs. R. Anderson, Treasurer,	20 00
<i>Beverly.</i> A "Friend," to const. Miss Martha Jane Safford L. M.	25 00
<i>Brighton.</i> Mrs. William C. Strong,	25 00
<i>Chelsea.</i> <i>Chestnut</i> st. ch. auxiliary, Miss Stone \$1, Mrs. Stone, \$1, Miss Mary E. Tetlow, \$5; <i>Central</i> ch., Mrs. J. Q. Gilmore, 1;	8 00
<i>Cohasset.</i> 2d Cong'l ch., to const. Miss Abble N. Bates and Miss Abby Cushing L. M.'s.	50 00
<i>Deerfield, South.</i> Chas. Phelps, Esq., to const. Mrs. Martha P. Phelps L. M.	25 00
<i>Falmouth.</i> Mrs. Susan E. Jenkins, to const. herself L. M.	25 00
<i>Framingham.</i> Plymouth ch. s. s., for Bible-reader,	50 00
<i>Groton.</i> Mr. and Mrs. Eliel Shumway, to const. Miss Fannie C. Blanchard L. M.	25 00
<i>Hadley, South.</i> Mary S. Stearnes,	1 50
<i>Lincoln Aux.</i> By Miss S. Rice, with balance of former donation, to const. Mrs. Dorcas Farrar and Mrs. Lucy B. Hartwell L. M.'s,	40 00
<i>Newton Upper Falls.</i> R. P. Ward,	10 00
<i>Newton.</i> Mrs. J. Capen,	1 00
<i>Pittsfield.</i> By Rev. Dr. Todd, from Mrs. Thebias Allen,	25 00
<i>Reading Aux.</i> Mrs. J. B. Leathe, Treasurer, with previous contribution for pupil in Mrs. Edwards' school,	19 00
<i>Springfield.</i> Olivet ch. auxiliary, Mrs. E. B. Merriam, Treasurer (\$25 of wh. from Miss Emma L. Hubbard, to const. herself L. M.), the whole toward salary of Miss Mary A. Wadsworth, M. D., of Constantinople,	72 25
<i>Uxbridge Aux.</i> Mrs. Lorin B. Taft, Treasurer (of wh. \$25 to const. their pastor's wife, Mrs. Thomas C. Briscoe, L. M.),	43 00
<i>Woburn Aux.</i> Mrs. C. S. Adkins, Tr.	10 00—578 50

RHODE ISLAND.

<i>Providence.</i> "M., for W. B. M.,"	5 00
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CONNECTICUT.

<i>Bolton.</i> By Rev. W. E. B. Moore, ladies in Bolton,	17 00
<i>Cromwell.</i> Miss Mary G. Savage, to const. herself L. M.	25 00
<i>Gilead.</i> Cong. church mission circle, "The Sunbeams,"	11 00
<i>New Haven Aux.</i> Mrs. R. P. Cowles, Treasurer: Howard Avenue ch. (of wh. \$25 from Mrs. (Rev.) White, to const. their little daughter Lota L. M.),	79 87
(The s. s. of this church have also sent, as a private donation, \$71.63 for Bible-reader and pupil under Mrs. Chandler, Madura).	
<i>Norwich.</i> By Mrs. Dr. Coit, Mrs. Amos H. Hubbard, to const. Mrs. Charlotte L. Hubbard L. M.	25 00
<i>New Britain.</i> Miss Louisa Nichols,	5 00
<i>Portland.</i> Miss Martha White,	5 00—167 87

NEW YORK.

<i>Cincinnati.</i> Elizabeth L. Blunt,	5 00
<i>Fulton.</i> Pres. s. s., annual contribution for pupil in Miss Fritcher's school, at Marsovan, Western Turkey,	35 00
<i>Rochester.</i> "A Friend," to const. Mrs. Maria Dow, of Westfield, Mass., L. M.	25 00
<i>Watertown.</i> Mrs. E. B. Wardwell and daughter, \$2; Miss Sterling, \$2;	4 00—69 00

PENNSYLVANIA AND NEW JERSEY.

<i>Philadelphia Branch Society</i> (assuming the support of Miss Proctor and her school, at Aintab, Eastern Turkey), Mrs. J. D. Lynde, Treasurer: Mrs. Burdett Hart, with previous contributions, to const. Miss Mary A. Hart L. M., \$5; "C. A. L.," quarterly contribution, \$75; Woman's Miss'y Society, Belleville Avenue Cong. ch., Newark, N. J., \$24; Woman's Miss'y Society, Grove st. Cong. ch., East Orange, N. J., to const. Mrs. (Rev.) Allan McLean and one other L. M.'s, \$50; Vineland, N. J., Woman's Miss'y Society, \$30; "Orange buds," a mission circle, Orange, N. J., \$11.50; Woman's Miss'y Society Trinity Cong. ch., Orange, N. J., \$24;	219 50
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OHIO.

<i>Dayton.</i> 3d United Brethren s. s. (colored), toward support of Lorana Champion, a pupil in Mrs. Edwards' school, South Africa,	7 00
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MINNESOTA.

<i>Faribault.</i> Little Lilly L. Frink,	2 00
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IOWA.

<i>Percival.</i> Cong'l ch. s. s., for pupil in Miss Townshend's school,	16 00
Donations and subscriptions,	\$1,554 57
Quarterlies, "Life and Light"	75 00
Quarterlies, Echoes,	10 50
Total for month,	\$1,640 07

P. S. The name of "Scudder," was given inadvertently in last Herald as Treasurer of Mount Vernon church, Children's Miss'y Society. Miss Cushing is Treasurer.

RECEIPTS OF THE WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

SEPTEMBER, 1871.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer.	
OHIO.	
<i>Oberlin.</i> Woman's Miss'y Society, Emily E. Peck, \$25; by Mrs. C. D. Dill, \$25;	\$50 00

MICHIGAN.

<i>Benzonia</i> . Woman's Miss'y Society, Mrs. Amasa Waters, Treasurer,	13 00
<i>Charlotte</i> . Woman's Miss'y Society, Miss E. Starkweather, Treasurer,	22 00
<i>Kalamazoo</i> . Michigan Female Seminary, by Mrs. Jeannette Fisher,	20 00
<i>Jackson</i> . Woman's Miss'y Society, \$25 of wh. from Mrs. M. A. McNaughton, to const. Mrs. G. H. Lathrop	200 00
<i>L. M.</i> ; Mrs. G. H. Lathrop, Treasurer,	
<i>Olivet</i> . Woman's Miss'y Society, Eugenie D. Loba, Treasurer,	41 04
<i>Wayne</i> . Woman's Miss'y Society, Mrs. O. C. Abell, Treasurer,	16 50—312 54

ILLINOIS.

<i>Canton</i> . Mrs. H. S. Vittum, to const. Mrs. Henry Bates, of Canton, L. M.	25 00
<i>Evanston</i> . Woman's Miss'y Society, \$50 of wh. from Mr. Mark De Cou- dres, to const. Mrs. Delia Groves and Mrs. D. F. Vail L. M.'s; the remainder (\$32.50), with last month's contribu- tion, to const. Mrs. A. W. Wood and Mrs. O. French L. M.'s;	82 50
<i>Galesburg</i> . From Rev. A. L. Chapin, to const. his wife L. M.	25 00
<i>Geneva</i> . Woman's Miss'y Society, Mrs. I. L. Coe, President,	7 75
<i>Peru</i> . Woman's Miss'y Society, Mrs. E. M. Brewster, Treasurer,	2 00

Princeton. Woman's Miss'y Society,
with previous contributions, to const.
Mrs. R. B. Howard L. M.; Mrs. A. P.
Converse, Treasurer; 10 00—152 25

WISCONSIN.

<i>Appleton</i> . Woman's Miss'y Society, Miss L. F. Atkinson, Corresponding Secretary,	60 92
<i>Beloit</i> . From ladies of 1st Cong. ch.	6 00
<i>Fond du Lac</i> . Woman's Miss'y So- ciety, Mrs. Mary B. Doe, Treasurer,	18 00
<i>Oakfield</i> . Woman's Miss'y Society, to const. It auxiliary of Woman's Board of Missions for the Interior,	10 00
<i>Stoughton</i> . Woman's Miss'y Society, \$5; Children's Society, \$3.40;	8 40
<i>Whitewater</i> . Woman's Miss'y So- ciety, which, with previous contributions, is to const. Mrs. Orelia Day and Mrs. Susan Kellogg L. M.'s; Miss Mary V. Hall, Treasurer;	42 00—145 32

IOWA.

<i>Garnavillo</i> . Woman's Miss'y So- ciety, Mrs. M. A. Patch, \$9; Children's Box, \$1;	11 10
<i>Mount Pleasant</i> . Woman's Miss'y Society,	1 00
<i>Sabula</i> . Woman's Miss'y Society, Mrs. H. H. Wood, Treasurer,	5 00
	<u>17 10</u>
	\$677 21

MISCELLANY.

SAILING OF THE "MORNING STAR" FROM
HONOLULU.

THE "Morning Star" sailed from Hon-
olulu, for its cruise among the islands of
Micronesia, on the 22d of July. Mr. and
Mrs. Snow, Mr. and Mrs. Bingham, Mr.
and Mrs. Whitney, Mr. Sturges, and Mrs.
Doane, of the Micronesia mission, and
two Hawaiian missionaries, with their
wives were on board. There was a large
gathering of Hawaiians and foreigners.
Prayer was offered in English by Rev.
Dr. Stone, of San Francisco, and in Ha-
waiian by Rev. B. G. Parker; a hymn
was sung; and the benediction was pro-
nounced by Rev. Dr. Damon.

EMBARKATIONS.

REV. J. F. CLARK and wife, of the Eu-
ropean Turkey mission, sailed from Boston
September 19, for Liverpool, returning to
their field.

Rev. T. S. Burnell and wife, of the Ma-
dura mission, sailed from San Francisco
September 30, for Shanghai, on the way
to India.

Mrs. Anna V. Mumford, of Oberlin,

Ohio, sailed from Boston October 7, in
the steamer *Calabria*, for Liverpool, on
the way to join the European Turkey
mission.

ARRIVAL.

MR. AND MRS. FAIRBANK, who left
Boston June 6, arrived at Bombay, August
23, "vigorous and hearty, having had fine
weather all the way from London."

DEATHS.

LETTERS from Madura, India, bring
the painful, unexpected intelligence, that
Rev. Thornton B. Penfield died at Pasu-
malie, of typhus fever, on the 19th of Au-
gust, aged 36. Mr. Penfield reached the
mission field in April, 1867, and after less
than four and a half years of labor he has
fallen. A fuller notice will appear in the
December Herald. Meantime, will not
young men, already in or about to enter
the ministry, consider the wants of the
Madura field? Three new men were
urgently needed there before this young

brother fell, and his death renders the call still more imperative for *four* recruits without delay. Who will go?

Two notes, on the envelopes of letters from Ceylon to friends in this country, received at the Missionary House October

19, announce the sudden death of Rev. M. P. Sanders, of the Ceylon mission, of apoplexy, on the morning of August 29. The same mail brought a letter from Mr. Sanders to the Secretary, dated August 28, which gave no intimation of illness.

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.		
Cumberland county.		
Brunswick, Cong. ch. and so.	233 63	
Cumberland Mills, a member of Warren Cong. ch.	1 00	
Portland, Plymouth Cong. ch. and so. ann. coll. 118.75; m. c. 12.50; with prev. dona. to const. Rev. MOSELEY H. WILLIAMS and NATHAN WESTON, H. M.	131 25	
Standish, Cong. ch. and so. ann. coll.	20 00	
West Auburn, Cong. ch. and so.	46 00	
Yarmouth, H. Blanchard, deceased, 200 00—631 88		
Franklin county Aux. Soc. Rev. I. Rogers, Tr.		
Farmington, Cong. ch. and so.	60 00	
Hancock county.		
Ellsworth, Cong. ch. and so.	40 50	
Kennebec county.		
Gardiner, Cong. ch. and so. (of wh. fr. A. L. P. 10);	36 75	
Penobscot co. Aux. Soc. E. F. Duren, Tr.		
Bangor, Central Cong. ch. and so. add'l,	20 00	
Brewer, 1st Cong. ch. and so.	30 70	
Dedham, Cong. ch. and so.	48 00	
Hampden, a friend,	5 00—103 70	
Somerset county.		
Norridgewock, Cong. ch. and so.	70 00	
Union Conf. of Ch's.		
Bridgton, Cong. ch. and so.	10 72	
Brownfield, Cong. ch. and so.	8 60	
Sweden, Aaron Woodbury,	1 00—20 32	
Waldo county.		
Belfast, 1st Cong. ch. and so.	10 00	
Searsport, 2d Cong. ch. and so.	14 50	
Stockton, Cong. ch. and so.	38 31—62 81	
Washington county.		
Robbinston, Cong. ch. and so.	20 00	
York county.		
Acton, Cong. ch. and so.	10 00	
Kennebunkport, Cong. ch. and so.	16 30	
Wells, 1st Cong. ch. and so.	33 35—59 65	
	1,105 61	
NEW HAMPSHIRE		
Grafton county.		
Barnstead Parade, Cong. ch. and so.	6 60	
Bath, Cong. ch. and so.	30 00	
Bristol, Mrs. A. M. Cavis,	20 00	
Campton, Cong. ch. and so. add'l,	1 00	
Lebanon, Cong. ch. and so.	100 00	
Plymouth, Cong. ch. and so.	13 78—171 38	
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Brookline, Cong. ch. and so.	31 00	
Francestown, Cong. ch. and so.	19 47	
Manchester, Franklin Cong. ch. and so.	191 92	
Nashua, A friend in Olive St. Cong. ch.	5 00—247 39	
Merrimac co. Aux. Soc.		
Boscawen, Cong. ch. and so. (of wh. from Mrs. Mary G. Cogswell, 50);	80 33	
Franklin, Two ladies,	5 00	
Salisbury, Cong. ch. and so.	1 00—86 33	
Rockingham county.		
Exeter, 1st Cong. ch. and so., union concert,	14 47	
Newmarket, Cong. ch. and so.	15 00—29 47	
Strafford county.		
Meredith, Mrs. S. B. Norris,	5 00	
Ossipee Centre, Cong. ch. and so.	15 72—20 72	
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Cornish, Cong. ch. and so.	16 25	
Lempster, Cong. ch. and so.	8 00—24 25	
	579 54	
Legacies. — Fitzwilliam, Dexter Whittemore, by Joel Whittimore, Ex'r,	800 00	
	1,879 54	
VERMONT.		
Addison co. Aux. Soc. Amos Wilcox, Tr.		
Bridport, Cong. ch. and so. to const. Rev. W. W. WINCHESTER, H. M.	75 00	
Orwell, Cong. ch. and so.	8 45	
Shoreham, Cong. ch. and so.	50 00	
Vergennes, Cong. ch. and so. to const. Rev. H. P. V. BOGUE, H. M.	83 62	
Weybridge, Cong. ch. and so.	50 00—267 07	
Bennington county.		
East Arlington, Rev. Charles Redfield,	10 00	
North Bennington, Cong. ch. and so.	10 92—20 92	
Caledonia co. Conf. of Ch's. T. L. Hall, Tr.		
St. Johnsbury, Moses Kittredge, to const. Mrs. CATHERINE KITTREDGE McMELEN, H. M.	100 00	
Chittenden co. Aux. Soc. E. A. Fuller, Tr.		
Essex, Cong. ch. and so. 15; S. H. Bliss, 15;	30 00	
Williston, Cong. ch. and so., coll. 33.62; m. c. 6.33;	40 00—70 00	
Franklin co. Aux. Soc. C. B. Swift, Tr.		
St. Albans, 1st Cong. ch. and so. add'l,	175 00	
Rutland co. James Barrett, Agent.		
Castleton, 1st Cong. ch. and so. m. c. in part,	67 00	
Washington co. Aux. Soc. G. W. Scott, Tr.		
Barre, Cong. ch. and so.	35 00	
Northfield, Cong. ch. and so.	14 00—49 00	
Windham co. Aux. Soc. C. F. Thompson, Tr.		
Brattleboro, Mrs. H. M. Linsley, 10 (less 6.47 prev. acknowledged);	3 53	
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Hartford, White River Cong. ch. and so.	101 00	
Windsor, Cong. ch. and so. with prev. dona. to const. Mrs. MARY C. COOK, H. M.	25 59—126 59	
	879 11	
MASSACHUSETTS.		
Barnstable county.		
Sandwich, Cong. ch. and so. m. c.	40 00	
West Barnstable, Cong. ch. and so.	13 30—53 30	
Berkshire county.		
Sheffield, Cong. ch. and so. m. c.	7 57	

Windsor, Cong. ch. and so. 11; a widow (2.50 gold) 2.85;	18 85—21 42
Boston and vicinity.	
Boston, of wh. fr. E. K. (20 gold) 22.93; Jane L. Stitt, 2;	89 27
Chelsea, Central Cong. ch. and so. 42.76; Winn. Cong. ch. and so. m. c. 42.26;	85 02—174 29
Bristol county.	
Easton, Evan. Cong. ch. and so.	80 00
Brookfield Ass'n. William Hyde, Tr. Globe Village, Evan. Free ch. to const. Rev. FRANKE A. WARFIELD, H. M.	50 00
Dukes county.	
Middletown, Cong. ch. and so.	20 00
Essex county.	
Andover, Free Christian church,	141 00
Essex co. North Conf. of Ch's. William Thurston, Tr.	
Groveland, Cong. ch. and so.	8 08
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.	
Beverly, Dane St. Cong. ch. and so.	19 38
Lynn, 1st Cong. ch. and so. m. c.	28 75
Salem, South Cong. ch. and so. an. coll. 774.16; m. c. 100; a friend, deceased, 75;	949 16
Swampscott, Cong. ch. and so.	40 00—1,037 29
Franklin co. Aux. Soc. William B. Washburn, Tr.	
Coleraine, Rebecca Allen, Sunderland, Cong. ch. and so. with prev. dona. to const. Mrs. SUSAN CLARK, KELITA HUBBARD, H. M.	109 70—112 20
Hampshire co. Aux. Soc. S. E. Bridgman, Tr.	
Amherst, College Cong. ch.	481 77
Southampton, Cong. ch. and so.	45 00—476 77
Middlesex county.	
Bedford, Trin. Cong. ch. and so. an. coll. 33; m. c. 39.06;	68 06
Brighton, Mrs. Wm. C. Strong, Concord, Cong. ch. and so.	25 00
Medford, S. Kidder,	25 65
Natick, 1st Cong. ch. and so. m. c.	20 00
Newton, Eliot Cong. ch. and so. m. c.	35 50
North Cambridge, Mrs. P. Lesure, Sherborn, 2d Parish Cong. ch. and so.	53 46
Waverly, 1st Cong. ch. and so.	5 00
Middlesex Union.	26 25
Leominster, Evan. ch. and so. 52.86; A. G. Reckard, 15;	32 37—291 29
Norfolk county.	
Braintree, Ladies' Palestine Miss'y Soc'y of 1st Parish ch. with prev. dona. to const. HENRY M. HOLLIS, H. M.	67 86
Brookline, Harvard Cong. ch. and so. m. c.	80 00
7 75	
Stoughton, 1st Cong. ch. and so.	31 25—119 00
Old Colony Auxiliary.	
North Middleboro, Cong. ch. and so. with prev. dona. to const. LYSANDER RICHMOND, H. M.	73 70
Plymouth county.	
Hanover, J. W. Wilder,	10 00
Hingham, Evan. Cong. ch. and so.	7 25
North Carver, Cong. ch. and so.	9 00—26 25
Worcester co. North Aux. Soc. C. Sanderson, Tr.	
Gardner, 1st Cong. ch. and so.	82 60
Worcester co. Central Ass'n. E. H. Sanford, Tr.	
Boylston, Cong. ch. and so. m. c.	16 25
Worcester, Central Cong. ch. and so. m. c. 123.72; Union Cong. ch. and so. 106.73; Mrs. R. I. Baker, 2;	232 45—248 70
	3,083 70
Legacies.—Ipswich, Mrs. Mary H. Lord, by Wm. T. Smith, Ex'r, to const. J. EVARTS CLANCEY, HENRY L. SMITH, WILLIAM T. SMITH, H. M.	354 50
	3,438 20

RHODE ISLAND.

Providence, A friend, 5 00

CONNECTICUT.

Fairfield co. East Aux. Soc.	
Danbury, 1st Cong. ch. and so. an. coll.	100 00
Fairfield co. West Aux. Soc. A. E. Beard, Tr.	
Darien, Cong. ch. and so.	75 00
Hartford co. Aux. Soc. E. W. Parsons, Tr.	
Hartford, 4th Cong. ch. and so. 61.17; Windsor Ave. Cong. ch. and so. 17.85; M. Storrs, 10;	89 02
South Glastenbury, Cong. ch. and so.	16 42—105 44
Hartford co. South Consociation.	
Southington, A friend,	500 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.	
North Cornwall, Benev. Ass'n,	65 00
Northfield, Cong. ch. and so.	47 70
Watertown, J. DeForest,	100 00
Winstchester, Cong. ch. and so.	23 20—235 90
Middlesex Ass'n. John Marvin, Tr.	
Durham Centre, Cong. ch. and so.	25 00
Lyme, Cong. ch. and so.	73 67—98 67
New Haven City. F. T. Jarman, Agent.	
3d Cong. ch. and so. 89.50; Howard Ave. Cong. ch. and so. 86.86; 1st Cong. ch. and so. m. c. 20.16; North Cong. ch. and so. m. c. 10.33; Yale College ch. in part, 10; Davenport Cong. ch. and so. m. c. 9.60; Y. C. 50;	276 00
New Haven co. West Conso'n. E. B. Bowditch, Tr.	
Mt. Carmel, Cong. ch. and so. to const. Rev. J. K. DEFOREST, H. M.	64 05
Waterbury, A friend to const. Rev. EDWARD GRIFFIN BECKWITH, H. M.	100 00—164 05
New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	
Mystic Bridge, Cong. ch. and so.	37 02
Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Plainfield, Cong. ch. and so.	37 83
Westford, Cong. ch. and so. add'l,	7 00
West Woodstock, Cong. ch. and so. an. coll.	18 30—58 13

Legacies.—Bridgeport, George Sterling by Edward Sterling,	1,650 21
	1,162 51
	2,812 72

NEW YORK.

Austerlitz, Rev. D. S. Morse and wife,	5 00
Brooklyn, Clinton Ave. Cong. ch. and so.	7 00
Croton Falls, A friend,	5 00
East Bloomfield, Cong. ch. and so. 42.87; W. C. Tracy, 100;	142 87
Elma, Mrs. E. S. A. Bancroft,	2 00
Fulton, A friend,	5 00
Geneva, Mrs. M. P. Squires,	10 00
Harlem, Cong. ch. and so.	48 25
Jamestown, Leavitt Hallock,	2 00
Middletown, Cong. ch. and so.	22 00
Moira, Cong. ch. and so.	17 00
New York, H. P. Peet, to const. Mrs. LOUISA PRATT PEET, H. M. 100; Stephen T. Gordon, 25; Theo. F. Judd, 2;	127 00
North Evans, Cong. ch. and so. (of wh. fr. Alden Shepard, 10; J. M. Claghorn, Rev. E. Jones, Mrs. Susan Walden, Mrs. Catharine Myer, 5 each, Individuals, 15;)	45 00
Patchogue, Cong. ch. and so.	10 85
Port Richmond, Dr. T. S. Goodwin,	10 00
Strykersville, Cong. ch. and so.	11 25
Troy, A friend,	1 00
Wadhams Mills, Cong. ch. and so. an. coll.	37 00—508 22

PENNSYLVANIA.

Lock Haven, G. B. Perkins,	2 68
Philadelphia, J. M. Van Harlingen,	100 00—102 68

Legacies. — Philadelphia, Rev. Jeremiah Miller by Mrs. Ellen T. Miller, Ex'rx, 750 00

DELAWARE.

New Castle, Female Aux. Miss'y Soc'y, 852 68

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. and so. m. c. 25 50

OHIO.

Cleveland, Memorial Pres. ch. 21 00
 Coneaut, Cong. ch. and so. 40; less 5c. counterfeit, 39 50
 Ironton, W. F. Willson, 5 00
 Johnston, Rev. H. A. Merrill, 10;
 Rev. O. S. Eells, 5; Josiah Hine, 5; 20 00
 Kent, 1st Cong. ch. and so. coll. 35 63
 Twinsburgh, Cong. ch. and so. 91 00
 Walnut Hills, Mrs. J. Bates, 20 00—232 13
 Legacies. — Oxford, Ebenezer Lane, by
 Rev. J. M. Stevenson, D. D., 1500,
 less expense, 63.94, 1,436 06

INDIANA.

Fort Wayne, A friend, to const. Rev. J. B. Fairbank, H. M. 50 00

ILLINOIS.

Amboy, Cong. ch. and so. 43 30
 Aurora, Thank-offering from mission-
 ries, 15; K. A. Burnell, 10; 25 00
 Chicago, Plymouth Cong. ch. and so.
 52.84; Union Park Cong. ch. and
 so. 41; South Cong. ch. and so. 4.82;
 Nathaniel Norton, 50; "S." 10; 158 66
 Pittsfield, Mrs. E. Carter, 10 00
 Quincy, Mrs. Geo. W. Brown, 2 50
 Tremont, Cong. ch. and so. 5 50
 Waukegan, Mrs. J. F. Ingalls, 1 00—245 96

MICHIGAN.

Canandaigua, Cong. ch. and so. 10 50
 Richland, 1st Pres. ch. m. c. 3 80
 Tecumseh, 1st Pres. ch. and so. 25 00—49 30

MINNESOTA.

Afton, 1st Cong. ch. and so. m. c. 22 50

IOWA.

Cincinnati, Cong. ch. and so. 5 00
 Des Moines, Plymouth Cong. ch. and
 so. 68 25
 Green Mountain, Cong. ch. and so. 25 00
 Keokuk, Cong. ch. and so. 25 70
 Orford, Cong. ch. and so. 17 15
 Winthrop, Cong. ch. and so. 12 00—153 10

WISCONSIN.

Brooklyn, Cong. ch. and so. 8 00
 Janesville, 1st Cong. ch. and so. m. c.
 61.35; Enos C. Dickenson, 50; 111 36
 Plymouth, Cong. ch. and so. 17 00
 Prescott, Cong. ch. and so. 14 00
 Viroqua, Cong. ch. and so. 5 05—155 41

MISSOURI.

Macon, Cong. ch. and so. 7 20

CALIFORNIA.

Grass Valley, Cong. ch. and so. 28 50
 Oakland, 1st Cong. ch. and so. 68 40—96 90

CANADA.

Province of Ontario.
 St. Catharine's, 1st Pres. ch. 50 00

FOREIGN LANDS AND MISSIONARY STATIONS.

European Turkey, Banskó, for Japan,
 6.73; for Bible work, 18.71; for
 preacher, 33.86; 59 30
 Syria, Antioch, Rev. C. C. Thayer, 30 00
 Mahratta Mission. Bombay and vic.
 A. Bosanquet, 171; T. Bosanquet,
 142.50; Capt. Oldham, 57; R. W.
 Hunter, 57; G. A. Kittredge, 57; H.

H. 57; Dr. Carter, 34.20; E. D.
 Stead, 28.50; T. Chatelain Mont,
 28.50; Maj. T. Candy, 28.50; T.
 Graham, 28.50; P. Jacobs, 22.80;
 Maj. Wahab, 15.96; Col. Field,
 14.25; A Christian brother, 14.25;
 J. Vitters, 8.55; Soraby's child,
 5.70; Anon. 5.70; H. Webb, 2.85; 779 76
 China, Foochow, mon. con. coll. 7.54;
 for medical consultation fee, 28.50;
 for medical department, 22.80 58 84—927 90

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Mrs. Homer Bartlett, Boston, Treasurer.

Iowa, Percival, Cong. s. s. for a pupil in Miss
 Townshend's school, 16 00

From WOMAN'S BOARD OF MISSIONS FOR THE
 INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,

Treasurer. 677 21

693 21

MISSION SCHOOL ENTERPRISE.

MAINE. — Gorham, H. Gage and C. H. Car-
 son, visitants, results of a fair, 6; Water-
 ford, Gage Band, 70; 76 00
 NEW HAMPSHIRE — Boscawen, Cong. s. s.
 31.07; Chatham, a child, 15c.; Claremont,
 Cong. s. s. for sch. in South Africa, 16.50;
 Colebrook, Cong. s. s. 4; New Castle, Cong.
 s. s. for sch. at Satara, India, 6; 57 75
 VERMONT. — Brookfield, 1st Cong. s. s. 25;
 Craftsbury, Cong. s. s. 13.06; Gaysville, a
 friend, 1; Hardwick, Cong. s. s. for girls'
 sch. Oodoville, 50; 89 06
 MASSACHUSETTS. — Leominster, Cong. s. s.
 for Rev. W. B. Capron's sch. India, 25;
 Sharon, Cong. s. s. for sch. under care
 Rev. H. J. Bruce, India, 25; Wellfleet, 1st
 Cong. s. s. for sch. under care Rev. H. J.
 Bruce, India, 30; 80 00
 CONNECTICUT. — East Avon, Cong. s. s. 36.61;
 East Windsor, Mrs. D. W. Bartlett, 2; 38 61
 NEW JERSEY. — Bloomfield, German s. s. 10 00
 ILLINOIS. — Concord, Cong. s. s. for education
 of a boy under care Rev. S. B. Fairbank,
 Wadale, India, 21 00
 MINNESOTA. — Faribault, Lily L. Frink, 1 50
 WISCONSIN. — Delavan, Cong. s. s. 53 67

FOREIGN LANDS AND MISSIONARY STATIONS.

Sandwich Islands, Honolulu, Mrs. E. P.
 Church, 1 00

428 59

Donations received in September, \$11,095 42

Legacies, " " " 4,503 07

\$15,598 49

DONATIONS FOR THE NEW MIS-
 SIONARY PACKET, "MORNING
 STAR."

MASSACHUSETTS. — Coleraine Cong. s. s. — 5.00.

NEW YORK. — Troy, a friend. — 1.00.

OHIO. — Paddy's Run, "A deceased daughter," —

1.00.

ILLINOIS. — Rantoul, Cong. s. s. — 8.50.

FOREIGN LANDS AND MISSIONARY STATIONS.

ZULU. — Inanda, Girls in Seminary, — 5.00.

Amount received in September, \$20 50

Previously acknowledged, 8,862 45

Total, to September 30th, 1871, \$8,882 95

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